

انباخوما
و قدس مجده انباخوما
سبحا عرشا واهوكم



Anaphora

THE DIVINE LITURGY OF SAINT JAMES
THE FIRST BISHOP OF JERUSALEM

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 THE FIRST BISHOP OF JERUSALEM

ACCORDING TO THE RITE
 OF

THE SYRIAN ORTHODOX CHURCH OF ANTIOCH

Translated from original Syriac



Published By

METROPOLITAN MAR ATHANASIOS YESHUE SAMUEL
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صفت حه فیسما از جنت
اشراس جورج انطوق کیراز
DEACON GEORGE ANTON KIRAZ

IMPRIMATUR
IGNATIUS YACOB III
PATRIARCH OF ANTIOCH AND ALL THE EAST
DAMASCUS, SYRIA
AUGUST 14, 1967

صفت حه فیسما از جنت
اشراس جورج انطوق کیراز
DEACON GEORGE ANTON KIRAZ

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Introduction

TO ALL MEMBERS of the Syrian Orthodox Church of Antioch, and to all others interested in the timeless beauty of her ancient liturgy, this new presentation of the Liturgy of St. James should be warmly welcomed. In addition to the contemporary English translation, the book explains, emphasizes and interprets the liturgy in such a way that the reader cannot help but find in it greater meaning and deeper inspiration.

The official language of the Church, of course, has always been and will remain the Syriac-Aramaic, the language not only of the early Church, but the very one spoken by Our Lord, His Blessed Mother and His Apostles. However, the Church has always encouraged the translation of the Divine Services and books of ritual into the language of the people wherever the Church spread and flourished throughout the world because the Fathers of the Church wisely realized that the faithful should always participate intelligently in the devotional services. Today when the great majority of our congregation in the United States belongs to the second or third generation of American citizens whose language is English and who are not conversant in the Syriac-Aramaic tongue, an authorized translation of the Liturgy of St. James is an absolute and long-desired necessity.

In order to assure complete accuracy, this translation of the Divine Liturgy has been carefully compared with various existing translations with all necessary additions and improvements made. It therefore includes all the preparatory services and public and private prayers and supplications said by the celebrant, as well as those to be said by the

deacons and the congregation. In addition, all the necessary instructions and footnotes have been placed in their proper places and printed in such a manner as to make it easily understood by all.

The liturgy of St. James is acclaimed by the liturgiologists to be the finest and the first liturgy in Christendom, and according to fundamental historical tradition, it was composed in the Syriac-Aramaic language by none other than St. James, the Apostle and the first Bishop of Jerusalem. This same liturgy had become, in the middle of the fourth century, the ordinary Anaphora used by the two great Churches of Jerusalem and Antioch as well as by the churches under their jurisdiction.

One of the most significant themes in our Christian religion is the theme of sacrifice. The first Atoning Sacrifice was offered when our Savior Jesus Christ gave His Disciples the Bread to eat and the Wine to drink, giving assurance that they were eating His Body and drinking His Blood for the remission of sins and for eternal life. Such blessings have been promised to all the faithful believers who, in faith and hope, partake of the Holy mysteries from generation to generation.

After the ascension of Our Lord, the disciples, the first faithful believers obeyed and carefully observed His commandment: "This do in remembrance of me." And thus the First Qurbono or Eucharist was performed in the Upper Room where they had received the Last Supper and, when in Jerusalem, they held their meetings on other occasions. Here, also, while they were fasting and praying unceasingly, the Holy Spirit descended on them, "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4

The Place where these sacred actions and sayings came to pass is the Upper Room, known today as St. Mark's Monastery, the Seat of our Bishop in Jerusalem. The present building has been acknowledged by archeologists to be among the most ancient religious sites in the City of Jerusalem.

The publication of this authorized translation is primarily intended for the benefit of the faithful in our Archdiocese. It is also hoped that this translation will not only be of deep interest to the students of liturgy, but also an instrument of enlightenment and greater understanding among the other Churches in this ecumenical age.

Since the Holy Qurbono or Eucharist is the central act of the wor-

ship of the Church and the Divine Liturgy its keystone, we pray that this work may serve as a guide to the faithful of our Church to the paths of God's love, righteousness and the true Christian virtues. And we sincerely pray that it may broaden their understanding and enlighten their thoughts that they may realize the glory and true faith of their Mother Church.

To the numerous people who, with extreme patience, great skill and faithfulness helped to bring this work to fruition, the Church and I personally are extremely grateful for now we have fulfilled one of our most ardent dreams which we pray will be followed in the near future by new translations of other important books from the heritage and treasury of Holy Mother Church.

ATHANASIOS YESHUE SAMUEL
ARCHBISHOP

1967
HACKENSACK, N. J.
U.S.A.

*Dedicated to
the members of my Archdiocese
with
pride and affection*

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Mawrbo

The Magnificat of Night

First, the celebrant priest stands before the central door to the sanctuary, makes the sign of the cross, and then says the following prayers before chanting the Angelic Hymn, "Glory to God on high", which is said before Morning Prayers.

GLORY BE TO THE FATHER, and to the Son, and to the Holy Spirit. And upon us, weak and sinful ones, be mercy and compassion in both worlds, for ever, Amen.

Stretching his hands up he says:

SANCTIFY US by thy Holiness, O Lord, who art most holy. Thou hast willed to be born of the Holy Virgin Mary in order that with purity we may commemorate her and be protected by her prayers. We raise to Thee praise in this Her Festival, now and forevermore, Amen.

General Supplication Prayer

LET US PRAY and implore the Lord for grace and mercy. Gracious Lord, have mercy upon us and help us. Make us worthy, O Lord, to offer unto Thee continually, at all times and in all seasons, praise and thanksgiving, glory and never-ceasing exaltation.

Proemion (Preface)

PRAISE BE to the One Who is praised and glorified, Who hath magnified the remembrance of His Mother in heaven and on earth, made the remembrance of His saints known in all the countries and poured the dew of mercy and compassion on the sleeping believers, to Whom glory, and honor are worthy at this time of the nocturnal prayer of forgiveness, and in all festivals, times, ages and in all the days of our life, forevermore, Amen.

Sedro

A LOVING and dear remembrance we celebrate of Her who is worthy of all praise and who is glorified by all generations of the earth, the Holy, praised, exalted and ever-Virgin, the Blessed Mary, Mother of God, with Her, we remember the Holy Prophets, the preaching Apostles, the Evangelists, the martyrs, the righteous confessors, the holy Fathers, the true pastors, doctors of the Orthodox Church, the holy celibates, the righteous, the ascetics, the hermits, the monks, and all of those who do good works. By their prayers which Thou hearest and their accepted supplications, look upon us with thy mercy, forgive our debts, pardon our sins and make us and our departed ones worthy of entering into the mansions of the heavenly Jerusalem and resting in the bosom of Abraham, that we may join the company of Thy saints and abide with them and dwell among them. We offer glory to Thee and to Thy Father and to Thy Living and Holy Spirit, forevermore, Amen.

Then he turns towards the clergy and the faithful, stretching his hands forth saying:

My brethren and dearly beloved, pray for me, for the love of the Lord, that Christ may accept my oblation.¹

(Here he changes shoes for the service)

Prayers for Putting on the slippers

First while he puts the slipper on the left foot, he says:

May my feet, O Lord God, be shod with the preparation of the Gospel of peace, so that I may tread under-foot serpents and scorpions and all the power of the enemy, for ever, Amen.

And when he puts the slipper on the right foot, he says:

Cast down under my foot, O Lord God, all false pride that is exalted against Thy knowledge, and grant that by Thy help I may bring the lusts of the flesh into subjection for ever, Amen.

He washes his hands

¹ When a prelate is present, the priest should ask his pardon by kissing his right hand, and likewise he should ask pardon from all the present clergymen by touching both their hands.

The Preparation

OF THE PRIEST FOR THE LITURGY

THE FIRST SERVICE

First, the priest who celebrates stands in reverence before the central door to the sanctuary, makes the sign of the cross, lifts his hands up, praises, and says:

The Opening Prayer

GLORY BE TO THE FATHER, and to the Son, and to the Holy Spirit. And upon us, weak and sinful, may mercy and compassion come down abundantly in both worlds, forever and ever, Amen.

Make us worthy, O merciful and benevolent Lord God, with knowledge and awe and spiritual discipline, to stand before Thee in purity and holiness, and to serve Thee, as Lord and Creator to Whom worship is due from all; Father, Son, and Holy Spirit, for ever. Amen.

And he recites Psalm 51¹

HAVE MERCY UPON ME, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my sins.

Wash me thoroughly from mine iniquity, and cleanse me from my sins;

For I acknowledge my transgressions, and my sin is ever before me.

Against thee, thee only, have I sinned, and done that which is evil in thy sight; for thou wilt be justified in thy reproof, triumphant in thy judgments.

For behold, I was formed in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth, and the hidden things of thy wisdom thou hast made known to me.

¹ Biblical quotations in this book are taken from the Syriac Peshitto version.

Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Satisfy me with thy joy and gladness, that my broken spirit may rejoice.

Turn thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore to me the joy of thy salvation; and uphold me with thy glorious spirit,

Then will I teach transgressors thy way, and sinners shall be converted unto thee.

Deliver me from bloodshedding, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips, and my mouth shall show forth thy praise;

For thou desirest not sacrifice; thou delightest not in burnt offerings.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion; build the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings; then shall they offer gifts upon thine altar.

And he goes to each of his brother priests who are present in the church and asks forgiveness of them, saying to each of them:

Barekhmore-Bless, sir, I ask forgiveness

He stands again before the altar, and turns to the priests and to the people, and says, his hands outstretched:

My brethren and my beloved ones, pray for me that the Lord may accept my offering.

Answer

MAY THE LORD hear your prayers, accept your oblations, and delight in your Sacrifice, and make us partakers with you.

And he enters into the Sanctuary and says:

I will go unto the altar of God, to God who makes me joyful with the joy of my youth. (Ps. 43:4)

He bows his head before the "Table of Life" and says:

Into Thine House, O God, have I entered, and before Thy sanctuary have I worshipped, O Heavenly King, forgive me all wherein I have sinned against Thee.

He goes around kissing the horns of the altar, starting from the right-hand side, saying:

O Lord, our God, enlighten us; bind our festival processions as an unbroken chain, even to the horns of the altar. Thou art my God, and I will give thanks to thee; Thou art my God, I will exalt thee. (Ps. 118: 27,28)

While the server is lighting the candles on the right side of the altar, the choir chants:

In Thy light we shall see light, O Jesus full of light, who art the true light that lighteneth every creature; enlighten us with Thy glorious light, O Radiance of the Heavenly Father.

And while lighting the candles on the left side:

O Sacred and Holy, who dwellest in abodes of light, keep far from us evil passions and hateful thoughts; grant us that with purity of heart we may do the works of righteousness.

THE OFFERING

The priest ascends the altar-step. He places the Paten-cover, the sponge and the spoon on the Southern side of the altar, the celebrant's right-hand side.

And he places the Chalice-cover, the Shushafo (veil), the Mshamshoneetho¹ (cup), the star and the Gmourto, sometimes called Besodyo, a small cushion, on the northern side of the altar, the celebrant's left-hand side.

He then picks up the best available Host² in both hands and says:

HE WAS LED like a lamb to the slaughter, and like a sheep before the shearer, is dumb so He opened not His mouth in His humiliation. (Acts 8:32, Isaiah 53:7). Lord prepare it with Thy hands. May the Lord reign world without end.

As He places the Host in the Paten and looking upwards, he says:

O Thou first-begotten of the heavenly Father, accept this first-born from the hands of Thy weak and sinful servant.

He mixes water with wine in the cup, not more than one third being water, and says:

O Lord God, as Thy divinity was united with Thy humanity so unite this water with this wine.

As he pours the same into the chalice, he says:

Our Lord Jesus Christ was crucified on the Cross between two thieves in Jerusalem, and was pierced in His side with the spear, and there flowed out from Him blood and water to wash away the sins of all creation. And he who saw it testified, and his testimony is true; and he knows well that what he said is true that you also may believe. (John 19:35)

The celebrant covers the Paten and the Chalice

He steps down, kisses the altar, outstretches his hands, and recites:

¹ Mshamshoneetho-washing cup, a small vessel in which the wine and water are mixed at the offertory and then poured into the chalice. During the celebration of the Holy Eucharist, it stands on the altar at the celebrant's left side filled with plain water which the celebrant uses every time he touches the Holy Body.

² On the festivals of our Lord, when a large number of the faithful communicate, the celebrant must use two. If still more hosts are needed, the number should always be three, five, or seven and arranged in the shape of a Cross, but if the paten is small, then they must be placed one on the other.

The service of Penitence

Stomen Kalos, Kyrie-eleison¹

(Stand well. Lord have mercy)

LET US pray and implore the Lord for grace and mercy. Gracious Lord, have mercy upon us and help us.

Make us worthy O Lord, to offer unto Thee continually, at all times and in all seasons, praise and thanksgiving, glory and honor and never-ceasing exaltation.

Proemion (Preface)

GLORY BE TO THE ONE Merciful Father, who answers the prayers of the sinners who call upon Him; to the One merciful Son, Who receives the penitents who knock at His door; and to the One Life-giving Holy Spirit Who sanctifies the guilty who seek His grace. To Him be glory and honor and adoration, at this moment and at all festivals and times and hours and seasons, through the days of our life, forever, Amen.

Sedro

O GOD, Lover of mankind, meek and gentle, gracious and loving, Who desireth a merciful heart rather than sacrifice, who loveth a contrite heart more than burnt offerings, and Who art pleased to receive a humble heart more than the blood of fat bullocks and lambs and peace-offerings, accept now our spiritual sacrifice on Thy spiritual altar. Grant us in meaningful service, to offer ourselves to Thee a living and acceptable sacrifice, well-pleasing to Thee. Give us grace, that with a contrite heart and humble spirit we may offer on Thy heavenly altar spiritual and reasonable sacrifices, and become Thy clean and spotless sheep. Transform us by the renewing of our life, and lead us to the new world, holding up, in the company of wise and holy spirits, our shining torches of faith, that we may be accounted worthy to sing Thy praises in Thy Temple, Father, Son and Holy Spirit, forever and ever, Amen.

¹ In performing the Liturgy, these words are always sung in Greek; their meaning is given in parenthesis.

Qolo (Hymn)

AT THY DOOR, O Lord, do I knock; from Thy treasury I ask for mercies; I, a constant sinner, have turned aside from Thy way. Grant me to confess and renounce my sin and to live in Thy grace.

At whose door other than thine, shall we go knocking, O gracious Lord; and who, O King, whom the kings of the earth worship and glorify, will plead for our transgressions, if thine own mercy pleadeth not.

Glory be to the Father, to the Son, and to the Holy Spirit.

Father and Son and Holy Spirit, be Thou to us a fortress of refuge and a high wall of defense from the evil one and his hosts that fight against us. On that day when the good shall be separated from the wicked, shelter us under the wings of Thy mercy.

From eternity to eternity world without end.

Let the voice of our ministry be a key to open the gates of heaven, and may the Archangels in their heavenly order say, How sweet is the voice of the mortals that the Lord quickly answers their requests.

Etro (Incense)

O MY LORD, let the fragrance of our prayers be always well-pleasing to Thee. Let the savour of this incense show forth Thy graciousness towards us. By Thy mercy reconcile Thy Creation with Thyself, now and ever, world without end.

Eqbo (Termination)

O CHRIST, who didst accept the sacrifice of the high-priest Melchizedek, accept O Lord, the prayers of Thy servant and forgive the sins of Thy flock.

I have sinned against Thee, O Thou who hast pity on sinners. Receive my supplication and forgive my transgression, O Lord, the Lord of all, have mercy upon me.

Huthomo (Conclusion)

O PURE and spotless Lamb, Who offered Himself to the Father an acceptable offering for the expiation and redemption of the whole world, make us worthy that we may offer ourselves to Thee a living sacrifice well-pleasing unto Thee after the manner of Thy Sacrifice for us.

May we be accounted worthy to offer unto Thee, O Lord, sacrifices of praise and thanksgiving for a savour of spiritual sweetness. Let all our thoughts and words and actions be whole burnt-offerings unto Thee. Grant us, O Father, Son and Holy Spirit, to appear before Thee without blemish all the days of our life, and ever be well-pleasing to Thy Godhead.

Kyrie Eleison, Kyrie Eleison, Kyrie Eleison. Our Lord, have mercy upon us, our Lord spare us and have mercy upon us; our Lord answer us and have mercy upon us.

Glory be to Thee our Lord, glory be to Thee, our Lord, glory be to Thee, our hope forever, Amen.

Our Father who art in heaven. . .

This first service symbolizes the sacrifice of bread and wine which the High Priest Melchizedek offered under the Old Covenant and the law. (Gen. 14, Ps. 110, Heb. 5:6)

THE SECOND SERVICE

The Opening Prayer

GLORY BE TO THE FATHER and to the Son, and to the Holy Spirit. And upon us, weak and sinful, mercy and compassion in both worlds, forever and ever, Amen.

Account us worthy, O Lord God, that having our hearts sprinkled and cleansed from all things evil, we may enter into Thy great and exalted Holy of Holies. May we be enabled to stand in purity and holiness before Thy sacred altar, and in true faith offer reasonable and spiritual sacrifices unto Thee, O Father, Son, and Holy Spirit, Amen.

The Vesting

He puts off his outer garments, saying:

Remove from me, O Lord God, the unholy garments wherewith Satan has clothed me by the filth of my evil deeds, and clothe me with the choice garments that are fitting for the service of Thy glory and for the praise of Thy holy Name, O our Lord and our God, forever.

He puts on the Koutino (Alb), signing the cross over it three times.

Clothe me, O Lord God, with the robe of incorruption through the strength of Thy Holy Spirit, and make me worthy to keep the truth of faith and walk in the paths of purity and righteousness all the days of my life.

He puts on the Hannikho (stole), signing the cross twice over it, saying:

Gird me with strength unto the battle and subdue under me them that rise up against me, defeat my enemies and silence those who hate me. (Ps. 18:39, 40).

He girds, Zunoro (Girdle), himself, signing the cross over it once saying:

Gird thy sword upon thy thigh, O thou most mighty with thy splendor and glory. Thy glory triumphs. (Ps. 45:3).

A prayer over the two Zendo (sleeves).

O Lord, make my members instruments of righteousness, meet for all good and right works, make us pure temples and chosen vessels fit for the service of Thy Glory, our Lord and God forever.

He puts on the left Zendo (Sleeve), signing the cross twice over it, saying:

He trains my hands to war; and he strengthens my arms like a bow of brass. (Ps. 18:34).

He puts on the right Zendo (Sleeve), signing the cross once over it, saying:

Let Thy right hand help me up, and let Thy loving discipline raise me. (Ps. 18:35).

If the celebrant is a prelate, he makes the sign of the cross twice on the Masnafto (Head Cover) and wears it saying:

Who can show me He who is good? May the light of Thy coun-

tenance shine upon us, O Lord, Thou hast given gladness to my heart. (Ps. 4:6-7).

The celebrant signs the cross over the Phayno (Cope or Chasuble) thrice saying:¹

Let Thy priests be clothed with righteousness and Thy righteous with glory. For Thy servant David's sake, turn not away the face of thine anointed. (Ps. 132:9, 10)

He puts on the Cope saying:

Clothe Thy priests with salvation and Thy saints with glory. (Ps. 132:9)

If the celebrant is a prelate, he puts on the Batrasheel (Pallium), and crossing it once, he says:

In the day of trouble, he protects me in the shadow of his tabernacle. He exalts me upon a rock; and now he shall lift up my head above mine enemies. (Ps. 27:5)

When the prelate puts the cross around his neck, he says:

Turn your eyes to him and hope in him and you shall not be disappointed. (Ps. 34:5).

When the prelate takes the crosier from the archdeacon, he says:

The Lord will send forth the sceptre of Thy power out of Zion: thou shalt rule in the midst of thine enemies. (Ps. 110:2)

When the prelate takes the Hand-Cross, he says:

For Thy cause we shall combat our enemies and for the cause of Thy name we shall trample those who hate us. (Ps. 44:5)

He washes his hands

He kneels down before the altar and prays inaudibly:

O Lord God Almighty, Who pardonest the iniquities of men and desirest not the death of a sinner, to Thee I stretch forth my hands and my heart and I implore of Thee forgiveness for all my unlawful deeds,

¹ If a prelate is present, the priest shall take the Cope to him to be blessed. If another priest is present, the celebrant approaches him holding the Cope to be blessed. The priest then draws the sign of the cross twice, and the celebrant once.

although I am unworthy. But I beseech Thee, keep my thoughts from the operations of the enemy, my eyes that they look not incontinently, my ears that they listen not to vanities, my hands from the service of hateful things, and my inward parts¹ that they be moved in thee, so that I be entirely thine, and from Thee receive the gracious gift of Thy holy Mysteries, O our Lord and our God, forever, Amen.

The Preparation of the Altar

The celebrant kisses the altar and ascends the altar-step and so he takes the covers off the mysteries. (The Paten and Chalice)

He puts the cover of the paten on his right side, and of the chalice on his left side, and says:

THE LORD REIGNETH, He is clothed with majesty. The Lord is clothed with strength, wherewith He hath girded himself: the world also hath He established, that it cannot be moved. Thy throne is established of old; Thou art from everlasting. (Ps. 93, 1-2)

The Priest takes the Paten in his right hand and the Chalice in his left and stretches forth his hands crosswise, his right hand over his left and lifts them up above the Tablitho (Altar Stone) and says:

General Prayer

THE MEMORIAL of our Lord and our God and our Saviour Jesus Christ and of all his saving sojourn on our behalf; especially the message of the Angel; his glorious conception and his birth in the flesh; his baptism in Jordan and his fast of forty days; his saving passion and his crucifixion; his life-giving death and his venerable burial; his glorious resurrection and his ascension into heaven; his sitting on the right hand of God the Father; we, likewise, commemorate at this time, upon this Eucharist that is set before us, particularly our father Adam and our mother Eve and the Holy Mother of God, Mary, and the prophets and apostles, preachers and evangelists and martyrs and confessors, righteous men and priests and holy fathers and true shepherds and orthodox doctors, hermits and cenobites and those who are standing and praying with us with all those who, since the world began, have been well-pleasing unto Thee from our father Adam even unto this day.

¹ See : Ps. 7:9 and 16:7.

Again we commemorate our fathers and our brethren and our masters who have taught us the word of truth and our departed and all the faithful departed, particularly and especially those that are of our blood and those that had part and are still taking part in the support of this place, and all that take part with us whether in word or in deed, in little or in much, especially him for whom and in whose behalf this Eucharist is offered (N), Pardon his (her) offences and sins in Thy mercy.

If he is offering for Mary, the Mother of God, the following is to be said: (Thrice)

We commemorate especially the Holy Mother of God, Mary, in whose honor and for whom this Eucharist is being particularly and distinctly offered today, praying that she may intercede unto Thee, O Lord, on behalf of Thy servants (N) who have taken refuge in the succour of her prayers. O gracious and merciful God, by her prayers which Thou dost hear and accept, answer in Thy goodness the requests of those who commemorate and honor her; remove from them temptations and chastisements and rods of anger, and forgive their offences in Thy mercy by the prayers of Thy Mother and of all Thy saints, Amen.

If for one of the saints: (Thrice)

O God, Thou art the Sacrificial offering, and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands, which is offered for Thy holy saint (N), for whom and in whose honor we offer this sacrifice unto Thee, and whose memorial we celebrate this day; that he may intercede for (N) who has taken refuge in the aid of his prayers, and has prepared himself for offering this Eucharist, in this Church. Merciful Lord, grant him his requests and forgive his sins and offences.

If for a sick person: (Thrice)

O God, Thou art the Sacrificial offering and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands for Thy servant (N) and by Thy grace show mercy unto him. Grant him healing of body and soul through the prayers and supplications of the holy Virgin Mary, Mother of God and all Thy Saints.

It for a penitent: (Thrice)

O God, Thou art the Sacrificial offering and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands for the repentance of Thy servant (N) in whose behalf this Sacrifice is being offered. O Lord, grant him remission of debts and forgiveness of sins; give rest to the souls of his faithful departed, and save him from all harms and evil afflictions all through the days of his life.

If for the departed: (Thrice)

O God, Thou art the Sacrificial offering and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands for the soul of Thy servant (N) who departed from us. O Lord God, forgive his sins and his transgressions and grant him rest and beatitude in Thy mansions of light, with all those who have done according to Thy will.

For all the departed in general: to be said every Sunday (Thrice)

O God, Thou art the Sacrificial offering and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands for the souls of all the faithful departed who are Thy servants and whose names are known to Thee. Forgive, O Lord, their sins and debts, and give them rest and good remembrance in Thy bright mansions, together with all those who have lived according to Thy will.

For those who are related to the Priest (Thrice)

O God, Thou art the Sacrificial offering and to Thee the Sacrifice is offered. Receive this offering from my weak and sinful hands and grant rest and good remembrance to my father and my mother and my spiritual parents, brothers, sisters, members of my family, my teachers, instructors, and all those who have relationship with me, and all who have asked of my weakness that I remember them in this Thine offering, which I offer to Thee in my sinful state. Their names are known unto Thee; remember all those whom I remembered and those whom I did not remember.

The Priest lowers the Mysteries and sets the Paten to the east and the Chalice to the west of the Tablitho. He descends from the step of the altar, unfolds the Shushafo and then ascends the step and spreads the Shushafo from the west to the east covering the Mysteries, saying:

THE HEAVENS are covered with the splendor of the Glorious One. His glory has filled all the earth.

The Censing

The Priest again descends from the step and places incense in the censer,¹ saying:

TO THE GLORY and honor of the holy and glorious Trinity incense is burned by my weak and sinful hands. Let us all pray; ask mercy and grace from the Lord. Gracious Lord, have mercy upon us and help us.

Stomen Kalos Kyrie Eleison. Let us pray and implore the Lord for grace and mercy. Gracious Lord, have mercy upon us and help us. Make us worthy, O Lord, to offer up continually at all times and in all seasons praise and thanksgiving, glory and honor and exaltation without ceasing.

General Proemion (Preface)

TO THE LIVING and life-giving One, the Blessed Shoot who budded forth from a Virgin womb, and who has magnified the memory of her who brought Him forth, the adorable Lord who has, in the whole world, glorified the memory of His Saints and the celebration of their feasts, who quickens the dead by his gracious voice and gladdens them with Him in the joy of His Glory:

To Him praise is fitting, and honor and adoration, at this moment when this divine Eucharist is offered, and at all the festivals and seasons and times and hours, and all the days of our life, forever, Amen.

¹ If the Archbishop is present, he places incense.

WE WORSHIP and give thanks and glorify Thee, O Creator of the worlds and Framers of all creation, the Blessed Shoot that budded forth and sprang up out of dry ground, even of Mary, and Who hast filled all the earth with the fragrance of Thy glorious sweetness and hast driven the foul odor of paganism from all regions by Thy glorious doctrine.

We offer before Thee this incense after the manner of Aaron the priest, who offered holy incense unto Thee in the Tabernacle, and withheld thereby the plague from the people of Israel. So we beseech Thee, O Lord God, to receive this fragrance of spiritual sweetness, which in our weakness we offer unto Thee for the forgiveness of our sins and offences and on behalf of the holy Mother of God, Mary, the prophets and apostles, the righteous and the just, the martyrs and confessors, the Orthodox doctors and fathers, the hermits and cenobites, the orphans and widows, the distressed and the afflicted, the sick and the oppressed, and all those who have bidden and intreated us to remember them in prayers to Thee, O Christ our God, and on behalf of the living and departed, and for the rest of their souls in the heavenly Jerusalem. Glory and worship we will raise up to Thee, O Lord, and to Thy Father and to Thy Holy Spirit now and at all times forever, Amen.

He ascends the step, raises the censer and swings it over the Mysteries on the east side, saying:

Praise the Lord, O ye righteous. With the sweet fragrance of incense may there be remembrance of the Virgin Mary, Mother of God.

Bringing the censer to the west side, he says:

Praise Him all ye nations. With the sweet fragrance of incense may there be remembrance of the holy prophets, apostles, and martyrs.

Bringing the censer to the north side, he says:

Glory be to the Father, Son, and Holy Spirit.

With the sweet savour of incense, let there be remembrance of all the religious doctors and priests and all the just and righteous.

Bringing the censer to the south side, he says:

From everlasting and to everlasting, Amen.

With the sweet fragrance of incense, let there be remembrance of the holy Church and all her children.

He swings the censer in a circle over the Mysteries. Twice from the right side, and once from the left side, saying:

Accept, O my Lord, in Thy mercy the incense of Thy servants. By the incense of Thy priests be Thou well-pleased, and through them glorify the remembrance of Thy Mother and of Thy saints and of all the faithful departed, O Son, the Christ, who with Thy Father and Thy Holy Spirit are worshipped and glorified now and at all times forever.

He comes down from the altar-step and bowing his head, he holds the middle edge of the Shushafo (Veil), censes the center of the altar three times, which symbolizes the Father, saying:

Adoration to the Compassionate Father.

He holds the edge of the Shushafo and censes the northern corner, the left hand of the celebrant, three times and folds it back which symbolizes the Son, saying:

Adoration to the Merciful Son.

He holds the edge of the Shushafo, censes the southern corner, the right hand of the celebrant, three times, which symbolizes the Holy Spirit, saying:

Adoration to the Living Spirit who giveth life to all.

Huthomo (Conclusion)

WAY THE JUST and the righteous, the prophets and apostles, the martyrs and the confessors and the holy Mother of God, Mary and all the saints, who in all generations have been well-pleasing unto Thee, O God, be intercessors and suppliants unto Thee in behalf of the souls of all of us, that by their prayers and supplications wrath may cease from Thy people. And have mercy on Thy flock and make Thy peace and Thy tranquility dwell in the four quarters of the world. And, by Thy grace, make atonement for the sins of our faithful departed, O our Lord and our God, forever, Amen.

Qaumo (Set of Prayers)

He says this part of prayers as follows:

Kyrie Eleison, Kyrie Eleison, Kyrie Eleison, Lord Have Mercy Upon Us.

The Trisagion

Holy art Thou, O God.

Holy art Thou, O Almighty.

Holy art Thou, O Immortal.

O Thou who was crucified ✝ for us, have mercy upon us. (*Three Times*)

O Lord have mercy upon us.

O Lord have compassion and mercy upon us.

O Lord accept our worship, and our prayers, and have mercy upon us.

Glory to Thee, O God.

Glory to Thee, O Creator.

Glory to Thee, O Christ the King, who hath compassion on the sinners, Thy Servants.

The Lord's Prayer

OUR FATHER, who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

The Nicean Creed

WE BELIEVE IN ONE GOD, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ; the only-begotten Son of God, who was begotten of the Father before all worlds; Light of Light, true God of true God; Begotten and not made; and being of one substance with

His Father; by Whom all things were made; Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and of the Virgin Mary, Mother of God. And He became man, and was crucified for us under Pontius Pilate, and He suffered, died and was buried, and the third day He rose according to His will, and ascended into heaven, and sits at the right hand of His Father; and He will come again with great glory to judge both the living and the dead; and His Kingdom shall have no end.

And, we believe in the Holy Spirit, the Lord, the Giver of Life to all, Who proceeds from the Father; Who together with the Father and the Son is worshipped and glorified, Who spoke through the Prophets and the Apostles.

And in One Holy, Catholic and Apostolic Church. We confess one Baptism for the remission of sins. And we look for the resurrection of the dead, and the new life in the world to come, Amen.

This second service symbolizes offerings of Aaron and his sons as mentioned in the written law. (Lev. 8, 16)

Here end the two services which the priest says inaudibly behind the closed curtain, while one of the deacons reads the lessons for that day from the books of the Old Testament.

The Public Celebration

As the Sanctuary curtain is drawn aside, the priest burns incense, and censing the Table of Life, says with a loud voice:

MARY who brought Thee forth, and John who baptized Thee shall be suppliants unto Thee in our behalf. Have mercy upon us.

The Responsory of Mar Severius

People: By the prayers of Thy Mother who brought Thee forth and of all Thy saints:

I will exalt Thee, O King, my Lord, the Only-begotten Son, the Word of the heavenly Father, Who art immortal in Thy nature; Who by Thy grace came for the life and salvation of all mankind, and did become incarnate of the Holy and Glorious pure Virgin, Mother of God, Mary; Who did become man, being God without change, and was crucified for us. O Christ, our Lord, Who by Thy death did trample our death and destroy it, Who art One of the Holy Trinity and art worshipped and glorified in the unity of Thy Father and Thy living Holy Spirit, have mercy upon us.

While chanting the Trisagion, the priest puts three fingers of his left hand on the left corner of the folded Shushafo (veil) and with three fingers of his right hand, he touches the first time the Tablitho; the second time he touches the Paten and the Tablitho, and the third time the Chalice, the Paten and the Tablitho. Each time, he concludes by making the sign of the Cross.

The Trisagion

Priest: Holy art Thou, O God.

People: Holy art Thou, O Almighty; Holy art Thou, O Immortal, Who was crucified² ✝ for us, have mercy upon us.

¹ If the Archbishop is present, he says the priest's part.

² The Celebrant makes the sign of the Cross each time.

Priest: Holy art Thou, O God.

People: Holy art Thou, O Almighty, Holy art Thou, O Immortal, Who was crucified ✝ for us, have mercy upon us.

Priest: Holy art Thou, O God.

People: Holy art Thou, O Almighty, Holy art Thou, O Immortal, Who was crucified ✝ for us, have mercy upon us.

Priest and People:

Kyrie-eleison, Kyrie-eleison, Kyrie-eleison.

People: Hymn before the reading of the Acts or the General Epistle.

The chosen apostles whom God hath sent to all the world, went into the world to spread the tidings of the Son of God among nations and to the ends of the earth and preached the Kingdom of Heaven saying, "Blessed are those who believe."

Priest: Silent Prayer

Accept, O Lord, our prayers and our supplications which are before Thee at this time, and make us worthy that with purity and holiness, we may keep Thy commandments and those of Thy divine apostles and of Paul the architect and builder of Thy Holy Church. Our Lord and God for ever.

Deacon: Standing on the step of the Sanctuary on the north side, facing the people,

The lesson from the Acts of the Holy Apostles (or the general Epistle of . . .) Barekhmore (Bless, my Lord.)

People: Praise be to the Lord of the Apostles and His blessings be upon us for ever.

The Deacon reads the Lesson of the day, Beloved . . .

People: Hymn:

I heard Paul the blessed Apostle say, If anyone comes to you preaching contrary to what I have preached, he shall be excommunicated by the Church even though it were an Angel from Heaven. Behold there arise different teachings in all parts. Blessed is he who began and ended in God's teaching.

Deacon: Standing on the south side:

The lesson from the Epistle of St. Paul the Apostle to . . .

People: Praise be to the Lord of the Apostle and His blessings be upon us for ever.

The Deacon reads the Lesson of the day, Brethren . . .

People: Halleluiah, halleluiah, halleluiah,

Offer unto Him sacrifices of praise, bring spotless offerings, and entering into the courts of the Lord, worship Him before His holy altar, Halleluiah.

The Priest, standing before the altar, recites silently the Prayer before the Gospel.

Grant us, O Lord, God, the knowledge of Thy divine words, and fill us with the understanding of Thy holy Gospel, and the richness of Thy divine gifts and the grace of Thy Holy Spirit. Grant us that with joy we may keep Thy Commandments, and accomplish and fulfill Thy Will, and be accounted worthy of the blessings and the mercies which are from Thee, now and at all times.

The Gospel

*The Thurifer stands before the Priest outside the sanctuary and says:
(Two servers, with lighted candles, stand at the Priest's sides)*

WITH CALM and awe and modesty, let us give heed and listen to the good tidings of the living Words of the Holy Gospel of our Lord Jesus Christ, which is being read to us.

Deacons: Make us worthy, O Lord God.

Priest: Peace be to all of you.¹

Deacons: And with your spirit.

Priest: The Holy Gospel of our Lord Jesus Christ, Life-giving preaching from Matthew (or from John) the Apostle, the preacher who preaches life and redemption to the world.

¹ The Priest blesses the congregation by making the sign of the cross.

And if the lection is from Mark or Luke, he says:

From Mark (or Luke) the Evangelist, who publishes good tidings of life and redemption to the world.

Thurifer: Blessed is He Who hath come and shall come. Praises to Him Who sent Him, and on all of us be His mercy forever.

Priest: Now in the time of the (Dispensation¹) of our Lord and our God and our Redeemer Jesus Christ, the Word of Life, God Who had taken flesh of the Holy Virgin Mary, these things thus came to pass.

Deacons: We believe and confess:

The priest reads the Gospel, and completing the lection, he concludes by saying,

Peace be unto you.²

He then blesses the faithful by drawing the sign of the cross, and returns to the sanctuary.

People: Hymn:

May there be a continuous and unceasing commemoration of the prophets and apostles who preached the Gospel among the gentiles; the just and the righteous who were gloriously victorious and received the crown of martyrdom; the martyrs and confessors who endured tortures and afflictions; the Mother of God, the saints and the faithful departed.

The Priest then returns to the sanctuary, stands before the altar-step and, with hands outstretched, recites this prayer silently:

Praise and thanksgiving and exaltation be to our Lord Jesus Christ for all His life-giving words to us, and to His Father Who sent Him for our salvation, and to His living and Holy Spirit Who gives us life, now and forever, Amen.

¹ The word "Dispensation" is to suit the festival on which the Holy Eucharist is celebrated, i.e., Now in the time of the Birth, Baptism, Crucifixion, Resurrection, etc. of our Lord.

² If the celebrant be an Archbishop, he blesses the congregation with the hand-cross.

If the bishop is present, he recites the following prayer and the celebrant priest begins with the Proemion:

Let us all pray and implore the Lord for grace and mercy. Make us worthy, O Lord, to offer up continually at all times and in all seasons praise and thanksgiving, glory and honor and never ceasing exaltation.

Proemion (Preface)

Variable

Priest: Blessed is the desirable Offering, and glorious is the Sweet Fruit, Who was sacrificed for us, and has redeemed us and sanctified us by His sanctifying Sacrifice. Praise be to the Lamb that was born of the Virgin Ewe-Lamb, and ascended the Cross for our salvation, and delivered us from the sacrifices of dumb animals. He is worthy of glory and honor and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life, Amen.

The Priest burns incense and unfolds the northern corner of the Shushafo (Veil). If the Bishop is present, he performs both actions.

Deacon: Before the Merciful Lord, and before His absolving altar, and before these holy and divine Mysteries, incense is offered by the hands of this reverend Priest.¹ Let us pray and beseech the Lord for grace and mercy.

People: Gracious Lord, have mercy upon us and help us.

The Deacon censens the Altar, the Celebrant, the other Clergymen in the Sanctuary, and the people.

Prayer for Pardon and Grace (Not Variable)

Priest: O Thou Absolver and Purifier and Giver of Pardon, Who wipes away our misdeeds and remembers them not, blot out, O Lord God, by Thy tender mercy my great and manifold sins and the sins of all Thy faithful people. O Good and gracious One, have mercy upon us. O Lord God, in Thy mercy remember us and remember

¹ If the celebrant is an Archbishop or is present, this sentence should read: "Venerable Prelate."

the souls of our fathers, and of our brethren, and of our elders and of our teachers and of our departed ones and of all the faithful departed; the children of Thy holy and glorious Church. O Lord, grant Thy rest to their souls and spirits and bodies and sprinkle the dew of Thy grace and mercy on their bones. O Christ, our King, the Lord of glory, our Lord and Master, be Thou for them and for us, the Absolution and the Absolver. O my Lord, hear us and help us and save us and accept our prayers and supplications. O God, by Thy mercy remove all bitter chastisements, and forbid and remove from us the rods of wrath. Make us worthy of that good end which awaits the men of peace. Of Thy bounty give us freely the fullness of life which befits a Christian, worthy and pleasing and acceptable to Thy Godhead. Make us all worthy of a good and holy end. We offer up unto Thee praises and thanksgiving now and at all times, forever.

People: Amen.

Sedro

Priest: O Lord, God Almighty, who receives sacrifices of praise from those who call upon Thee with their whole hearts, accept this incense from the hands of Thy sinful servants and draw us close to Thine holy altar and make us worthy to offer unto Thee spiritual offerings and sacrifices for our sins and the offences of Thy people. Make us worthy to be ourselves an acceptable sacrifice to Thee. May Thy good spirit come upon us and upon these offerings before us and upon all Thy faithful people, through our Lord Jesus Christ, with Whom, glory and honor and power is due unto Thee, and unto Thy Holy Spirit, now and for ever.

People: Amen. May the Lord accept your oblation and help us by your prayers.

Priest: Peace be to you all, ✠ From God may we receive pardon of offences and remission of sins in both worlds for ever.

People: Amen.

The priest may also choose any one of the following alternative Proemions.

Alternate Proemions

I

Proemion (Preface)

Variable

Priest: Glory be to the Living Bread, who came down from heaven, became visible through His birth from the Daughter of David; was broken at Calvary; was distributed in the Holy Church and given to the faithful; who made the living and the dead rejoice by His grace; to Him be glory, honor, and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life, Amen.

Priest: Burns incense, etc.

Deacon: Before the Merciful Lord, . . .

Priest: O Thou Absolver and Purifier, . . .

Sedro

Priest: O Lord, Who art God of gods, Lord of lords, Judge of judges, of Whom the rulers are inspired with awe at Whose brightness the fiery spirits tremble, and in Whose presence the incorporeal beings stand in awe; we worship Thee, and we pray with supplications unto Thy Divinity; for Thou hast made us worthy by the ministry of the holy Seraphim, and hast made us partakers of the adorable Mysteries of Thy Divinity.

Sanctify us, O Lord, by Thy manifold mercies, that we may stand in purity before Thee and before Thy atoning altar and worthily offer unto Thee sacrifices on Thy spiritual altar. Send us Thy Holy Spirit, we pray Thee; may He hallow this bread and this wine now before us; may He sanctify our bodies and our souls, purify our thoughts and our minds and blot out all stains from us, through our offering of pleasant and unblemished sacrifices to Thee; may He make us worthy of the blessings promised to Thy saints.

To Thee and to Thy Father and to Thy Holy Spirit, in the fellowship of Thy saints, we offer glory and praise in a common worship, now and forever.

II

Proemion (Preface)

Variable

Priest: Glory be to the good Lord, Who broke His Body and gave us to eat, Who mixed His Blood and gave us to drink, and Who made us inherit the Kingdom of Heaven. To Him be glory, honor and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life. Amen.

Priest: *Burns incense, etc.*

Deacon: Before the Merciful Lord, . . .

Priest: O Thou Absolver and Purifier, . . .

Sedro

Priest: We offer this sacrifice before Thee, O Father, Who art invisible to the Angels and Archangels; and before Thy Beloved Son, Who manifested Himself to the world by His love; and before Thy Holy Spirit, Who hath sanctified the world by His abiding; and before Thy Holy Altar where Thy Divinity is proclaimed and the Holy Trinity made manifest. May it be for the remission of debts, the forgiveness of sins, the blotting out of the offences of Thy whole flock, and for the repose and good memorial of all the faithful departed. And we offer Thee glory and praise, now and for ever.

People: Amen.

III

Proemion (Preface)

Variable

Priest: Glory be to Thee, O well-pleasing Sacrifice, Who offered Thyself upon the Cross; Who didst absolve our sins by Thy Sacrifice for us; Who didst die, and gave us life by Thy death; Who didst rise again, and by Thy resurrection didst raise us; Who didst ascend into heaven, and caused us to ascend with Thee. To Him be glory, honor and worship at this time of the celebration of the Divine Eucharist, and at all festivals and times and hours and seasons and all the days of our life. Amen.

Priest: Sets on incense, etc.

Deacon: Before the Merciful Lord, . . .

Priest: O Thou Absolver and Purifier, . . .

Sedro

Priest: O Lord God, we pray with supplication, that Thou may bless Thy servants, who are waiting to receive Thy abundant mercies from Thy sanctuary at the time of this Divine Sacrifice. Send them the gift of Thy Holy Spirit. Sanctify their souls and bodies that they may be made worthy to receive Thy Holy Body and Atoning Blood. Clothe them with the spiritual armour. Adorn them with love and unity. May good-will and peace reign among them. Deliver them from chastisements and from the rods of wrath. Protect them by Thy Holy Cross. Make us and our faithful departed worthy to stand at Thy right hand on Thy Second Coming. We and they offer glory and praise to Thee, and to Thy Father, and to Thy Holy Spirit, now and forever.

People: Amen. May the Lord accept your oblation and help us by your prayers.

Priest: Peace be to you all ✙

From God may we receive pardon of offences and remission of sins in both worlds for ever.

People: Amen.

The Blessing of the Chains of the Censer

The Priest stands face to face with the Thurifer, the latter carrying the censer, and the Priest puts incense in the censer, and with the fingers of his left hand grasps, in the middle, one of the chains of the censer, and makes the sign of the cross over it, and says:

I, a weak and sinful servant, lift up my voice and say:

Priest: Holy is the Holy Father ✙

People: Amen.

Then he grasps two more chains, and makes the sign of the cross over them, and says:

Priest: Holy is the Holy Son ✝

People: Amen.

Then he grasps the last chain and makes the sign of the cross over them, and says:

Priest: Holy is the Living Holy Spirit, ✝ who halloweth the censer of His sinful servant, Thou sparing and being merciful to our souls and the souls of our parents and of our brothers and sisters and of our instructors and of our teachers and of our departed and of all the faithful departed, in both worlds for ever and ever, Amen.

Censing And Creed

Then the Priest takes the censer from the Thurifer and censes the sanctuary and the people; and, concluding, he gives the censer to the Thurifer, and the latter goes about among the people and censes them and returns to the sanctuary, standing in the middle.

Deacon: Let us all stand up well and respond to the reverend priest¹ and say:

*Priest*²: We believe in one God.

Deacons and People: The Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God, who was begotten of the Father before all worlds; Light of Light, true God of true God; Begotten and not made; and being of one substance with His Father; by Whom all things were made; Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and of the Virgin Mary, Mother of God. And He became man, and was crucified for us under Pontius Pilate, and He suffered, died and was buried, and the third day He rose according to His will, and ascended into heaven, and sits at the right hand of His Father; and He will come again with great glory to judge both the living and the dead; And His Kingdom shall have no end.

And, we believe in the Holy Spirit, The Lord, the Giver of life to all, Who proceeds from the Father; Who together with the Father and the Son is worshipped and glorified, Who spoke through the Prophets and the Apostles.

And in One Holy, Catholic and Apostolic Church. We confess one Baptism for the remission of sins. And we look for the resurrection of the dead, and the new life in the world to come, Amen.

¹ If the Archbishop is present, the deacon says: To The Honorable Prelate.

² If the Archbishop is present, he says: We believe in one God.

Deacon: Stomen Kalos (Stand well.)

People: Kyrie-Eleison (Lord have mercy.)

The Priest washes the tips of his fingers in water saying this prayer:

Wash away, O Lord God, the defiling filth of my soul and cleanse me by the sprinkling of the water of life, that, in purity and holiness, I may be accounted worthy to enter into the Holy of Holies, Thine Holy and hallowed House, and without blemish to handle Thine adorable and divine Mysteries, that with pure conscience I may offer unto Thee the living Sacrifice, that is well-pleasing to Thy God-head, and is likely to Thy Glorious Sacrifice our Lord and our God for ever.

He turns to the clergy and to the people, and with his hands stretched out modestly, he says:

Brethren and beloved ones, forgive me and pray for me that the Lord may accept my oblation.

The Priest kneels before the Table of Life and prays silently:

O Holy and glorious Trinity, have mercy upon me. O Holy and glorious Trinity have mercy upon me, a sinner. O Holy and glorious Trinity, receive this Offering from my weak and sinful hands. O God, in Thy mercy give repose and good remembrance on Thy holy and heavenly Altar to Thy Mother and to Thy Saints and to all the faithful departed. O God, grant in this hour pardon and remission of sins to me, Thy servant, and help my weakness which calls on Thee at all times, through the prayers of Thy Mother and of all Thy Saints. O God, by Thy mercy grant pardon and remission of sins to them of our blood, our parents, brothers, sisters, and our masters, and to those for whom and in behalf of whom this sacrifice is offered.

Here the priest mentions whomever he may wish to pray for, alive or dead, making the sign of the cross with his right thumb on the altar. Then he rises and kisses the altar from the middle, north and south, and ascends the altar-step.

Alternate Prayers

for the Kiss of Peace for Special Occasions

To be recited at the celebration of the Holy Eucharist on Christmas Day.¹

Priest: O God, Who art the boundless peace, indivisible tranquility and unending love; Who, by the abundance of Thy goodness, didst create man in a state of incorruptibility; and because he transgressed the commandment and was condemned to death through the envy of the evil one; Thou didst fill the earth with peace from above by the life-giving coming of Thy only-Begotten Son, our Lord and God Whose glory the heavenly hosts praised saying; Glory to God in the highest and on earth peace and good hope for men. We therefore, beseech Thee Lord to fill our hearts of Thy goodwill, and as Thou art pleased to purify us from defilement, deceit, death-bearing malice, wickedness and cunning, make us worthy to give sincere peace to one another by a holy kiss and to partake of the heavenly and incorruptible gifts of our Lord, Jesus Christ, through Whom and with Whom praise, glory and sovereignty are worthy of Thee, together with Thy all-Holy Spirit, Good, Worshipped and Consubstantial with Thee, now and forever more.

People: Amen. Barekhmore (Bless, my Lord.)

Priest: Peace be to you.

People: And with your Spirit.

Deacon: Let us give peace to one another, etc.

¹ By Mar Jacob of Sarugh.

To be recited at the celebration of the Holy Eucharist on Maundy Thursday.¹

Priest: O Christ, our God, who by the Last Supper hath brought to an end the old and shadowy passover service and delivered unto us the new Mystery of Grace, we beseech Thee, O Lord, to make us partakers in the holy Mysteries of Thy Last Supper and to make us worthy to enjoy it purely and without condemnation, that, through it, we may be delivered from the darkness of sin and be well-pleasing unto Thee by our inwardly and outwardly deeds in this present life and in the eternal one. Make us worthy O Lord to enjoy the blessings of Thy Kingdom and Thy heavenly Feast, and on behalf of all Thy grace towards us we offer Thee praise, thanks, honor and worship, and to Thy Father Who sent Thee for our salvation and to Thy all-Holy Spirit, now and forevermore, Amen.

People: Let us bow our heads before Thee our Lord and God.²

To be recited at the celebration of the Holy Eucharist on Holy Saturday.³

Priest: O Christ, our God, who after the performance of Thy Divine dispensation in the flesh for our sake, Thou endured passion and crucifixion, descended to Sheol to bestow hope and encouragement to the dead, and this Mystery Thou didst reveal in Thy Person in order to purify and absolve from the defilement of sin those who believe in Thee; for Thou hast promised us to enjoy it anew with Thee in Thy Kingdom. Make us worthy O Lord to partake of Thy joyous Mysteries with purity and blamelessness, and to be united with Thee in the true and indivisible life, that, in Thee, we may gain incorruptibility and eternal felicity. We offer Thee praise and glory and to Thy Blessed Father and Thy all-Holy and Good Spirit, now and forever more, Amen.

People: Let us bow our heads to Thee, our Lord and God.⁴

¹ By Mar Dionysius Bar Saleebi.

² No hands of peace are given on this day.

³ The Saturday before Easter.

⁴ No hands of peace are given on this day.

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Anaphora

THE DIVINE LITURGY OF SAINT JAMES ¹ THE FIRST BISHOP OF JERUSALEM

The Prayer of the Kiss of Peace ²

The Priest with crossed hands, says loudly:

O GOD of all and Lord, account these our unworthy selves to be worthy of this salvation, that freed from all guilt and united together by the chain of love we may greet one another with the holy and divine kiss of peace and that we may offer glory and thanks to Thee and to Thy Only-begotten Son and to Thy Holy Spirit, all-Holy and good, and adorable and life-giving, Who is of one substance with Thee, now and forever, world without end.

People: Amen. Barekhmore (Bless, O My Lord.)

Priest: Peace be to you all.

People: And with your spirit.

The Priest gives the Hand of Peace to the Thurifer who passes it to the Bishop if present, or to the Priest of higher dignity. The Deacon, highest in grade, receives the Peace and passes

¹ The Anaphora of St. James may be used on all occasions, but it should be necessarily used on the following occasions:

- (a) All the festivals of the Church, (Edde Moronoie)
- (b) On the ordination of the deacons and priests and on the consecration of bishops and patriarchs.
- (c) On the celebration of the Holy Eucharist, for the first time, by a newly ordained priest.
- (d) On the celebration of the Holy Eucharist, for the first time, at any church.

² The Kiss of Peace is a practice as ancient as the Church itself. St. Paul says, "Greet one another with a holy kiss." (II Cor. 13:12).

it to the other Deacons, and they to the people. Each person touches the hands of the next person and then touches his hands to his lips. On giving the Hand of Peace, each one says to the other:

The peace of our Lord and God.

The person, receiving the Hand of Peace, answers:

May it be with us and among us.

Deacon: Let us give peace to one another with a holy and divine kiss in the love of Our Lord and God.

People: O Lord, our God, account us worthy of this peace,

Deacon: And after the holy and divine peace has been given, let us bow down our heads before the merciful Lord,

People: We bow down our heads before Thee, O our Lord and our God.

Priest with crossed hands and raising his voice says:

O Thou Who art alone the merciful Lord who dwellest on high and yet beholdeth the humblest things. Send blessings to those who have bowed down their heads before Thee and bless them through the grace and mercies of Thine Only-begotten Son through Whom and with Whom Thou art worthy of glory and honor and dominion with Thy Holy Spirit, all-holy, and good, and adorable and life-giving, Who is of one substance with Thee now and forever, world without end.

People: Amen.

Priest: With crossed hands, raising his voice says:

O God the Father, Who by Thy great and indescribable love towards mankind didst send Thy Son into the world to bring back the sheep that had gone astray, reject not Thou, my Lord, this bloodless sacrifice; for we rely not on our own righteousness but on Thy mercy. And grant that this Sacrament, which was instituted for our salvation, be not for our condemnation but that we thereby receive remission of our sins and may render due praise and thanksgiving unto Thee and unto Thy Only-begotten Son and unto Thy Holy Spirit, all-holy and good and adorable and life-giving, who is of one substance with Thee, now and forever, world without end.

People: Amen.

Deacon: Let us stand well, let us stand with fear, with modesty, with purity, with holiness, let us all stand, my brethren, in love and true faith. Let us behold with fear of God, this Holy Eucharist which is being placed before us by the hands of this reverend priest.¹ For he offers this living Sacrifice in behalf of us all to God the Father in unity and peace.

People: Mercy, peace, sacrifice, and thanksgiving.

The priest lifts up the great Shushafo (veil), and waves it three times over the Mysteries, ² saying in a low voice:

Thou art the rock of flint, which sent forth twelve streams of water for the twelve tribes of Israel. Thou art the hard rock, which was set against the tomb of our Redeemer.

Priest: Turning to the people, blesses them, and puts his left hand on the altar³ saying:

The love of God the Father ✙ and the grace of the Only-begotten / Son ✙ and the fellowship and descent of the Holy Spirit ✙ be with you all, my brethren, forever.

People: Amen, and with your spirit,

Priest: Extending and elevating his hands; in a loud voice says:

Let our minds and our understanding and our hearts, be above where our Lord, Jesus Christ, sits at the right hand of God the Father.

People: They are with the Lord God,

Priest: Let us give thanks unto the Lord in awe.

People: It is meet and right to give thanks.

¹ If there is a Bishop present, "Honorable Prelate," must be said.

² The priest folds (collects) the veil and encircles it around the Mysteries, twice from North to South and once vice-versa. Then he kisses it and puts it on the altar to his left hand side. Then he takes the star and places it at his left hand side

³ The priest puts his right hand on the altar-board and takes power from the Mysteries; and first he makes the sign of the cross on himself, then towards those at the north, and then towards those at the south, and then three times over the people.

The priest bows down his head, waves his hands over the Mysteries, and says in a low voice:

It is truly meet and right to thank the Creator of the World and to worship and praise Him.

The Priest stretches out his hands raising his voice and says:

He Whom the heavens praise and all the hosts thereof, corporeal and incorporeal; the sun, the moon and all the stars, the earth, the seas and the first-borns whose names are written in the heavenly Jerusalem; angels and archangels, principalities, powers, thrones, dominions, celestial virtues, the many-eyed cherubim and the six-winged seraphim who, veiling their faces and feet, fly one to another proclaiming His Holiness, crying aloud saying Holy.

People: Holy, Holy, Holy, Lord God Almighty, Heaven and earth are full of His glories. Hosanna in the highest. Blessed is He that came and is to come in the name of the Lord. Hosanna in the Highest.

The priest, waving his hands over the Holy Mysteries, prays silently:

In truth art Thou Holy, O King of the worlds and Giver of all Holiness. Holy is Thy Son, our Lord Jesus Christ, and Holy also is Thine Holy Spirit Who searcheth out Thy hidden mysteries. Thou madest man out of earth and placed him in Paradise and when he transgressed Thy commandment and fell. Thou didst not abandon him but didst guide him by the Prophets, and in the fullness of time Thou didst send into the world even Thine Only-begotten Son, who being Incarnate of the Holy Spirit and of the Virgin Mary renewed Thine image that was impaired in mankind.

The priest takes the Host from the Paten with his right hand. He puts it on the palm of his left hand and, raising his eyes skywards, says in a loud voice:

When He, the Sinless One, of His Own Will, prepared Himself to accept death for us, sinners He took bread into His Holy Hands, and when He had given thanks, He blessed ✠ ✠ and consecrated ✠ and broke and gave it to His holy Apostles, saying: Take, eat of it, This is My Body, which is broken for you and for many, and is given for the remission of sins and for life eternal.

People: Amen.

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He takes the Chalice with both hands, then he holds it with his left hand. Next he makes the sign of the cross three times over the Chalice, and then the Priest puts the thumb of his right hand on its edge and tilts it cross-wise saying:

Likewise also He took the Cup and when He had given thanks, He blessed, ✠ ✠ Consecrated ✠ and gave to His holy Apostles, saying: Take, drink of it, all of you. This is My Blood which is shed for you and for many and is given for the remission of sins and for life eternal.

People: Amen.

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The priest takes the Gemourto from the northern side with his left hand; then the Spoon from the southern side with his right hand; putting it on the Gemourto, he raises both of them with his right hand for the faithful to remind them of the Lord's second coming which will be like a flash of lightning, then puts them on the southern side, then He takes the sponge to the northern side, saying in a loud voice:

Do this in remembrance of me as often as ye partake of this Sacrament, commemorating my death and my resurrection, until I come.

Here incense is offered

People: Thy death, O Lord, we commemorate. Thy resurrection we confess, and Thy second coming we look for. May Thy mercy be upon us all.

The Priest, with crossed hands, says audibly:

Remembering therefore, O Lord, Thy death and Thy resurrection on the third day, Thy ascension into heaven and Thy second coming wherein Thou shalt judge the world in righteousness and recompense every man according to his deeds, we offer this bloodless Sacrifice, beseeching Thee not to deal with us according to our debts, O Lord, nor reward us after our iniquities, but according to Thy abundant mercies blot out the sins of thy servants. For Thy people and Thine inheritance pray to Thee, and through Thee to Thy Father, saying:

People: Have mercy upon us, O God, Father Almighty.

Priest: Stretching out his hands at equal level and gazing upwards, saying in a loud voice:

We also, O Lord, Thy weak and sinful servants, receiving Thy grace give thanks unto Thee and praise Thee for all things and by reason of all things.

People: Lord God, We glorify Thee, we bless Thee, we worship Thee, and we beseech Thee for mercy. Have mercy upon us.

Deacon: Barekhmore

How awful is this hour and how perturbed this time, my beloved ones, wherein the Holy Spirit from the topmost heights of heaven takes wing and descends, and broods and rests upon this Eucharist here present and hallows it. In calm and in awe were you, standing and praying. Pray that peace may be with us and all of us may have tranquility.

People: May peace be with us and tranquility unto us all.

The Invocation of the Holy Spirit

The priest waves his hands over the Mysteries, and bowing down his head, says silently:

HAVE MERCY upon us, O God the Father and send forth upon us and upon these offerings Thy Holy Spirit the Lord and the Life-giver Who shares Thy Throne and Thy Kingdom with Thee and with Thy Son that reigns with Thee, of one Substance and co-eternal, Who spoke in Thy Old and New Testaments; Who descended in the likeness of a dove upon our Lord Jesus Christ in the river Jordan, and descended in the likeness of fiery tongues upon the Apostles in the Upper Room.

The priest stretches out his left hand, and with his right hand beats upon his breast, and says loudly:

Hear me, O Lord, hear me, O Lord, Hear me, O Lord and have mercy upon us.

People: Kyrie Eleison, Kyrie Eleison, Kyrie Eleison.

Priest: Stretches out his left hand, and with his right hand waves over the Body and says loudly:

May He (the Holy Spirit) abiding here, make this Bread the life-giving Body ✠, the Redeeming Body ✠, and the true Body ✠ of our God and Savior Jesus Christ.

People: Amen.

أُطْعِمُ وَبِهِ مَلِكِي نَحْنُ الْكَمَلُ هُنَا قَدْ مَلِكُ
مَنَا. قَدْ أَهْدَى هُنَا. قَدْ أَوْعَيْتَنَا كَمَا وَعَى

Priest: Likewise, he waves his right hand on the Blood and says loudly:

And perfect this Chalice into the Blood ✠ of the New Covenant, the Redeeming Blood ✠, and the true Blood ✠ of our God and Savior Jesus Christ.

People: Amen.

وَلَحْمًا مِّنَ بَعِضِهَا وَمِنَ اللَّحْمِ فَذُقُوا . وَإِذَا كُنْتُمْ فِي الْمَاجَالِ الْكَلْبِ وَمِنَ اللَّحْمِ فَذُقُوا . وَإِذَا كُنْتُمْ فِي الْمَاجَالِ الْكَلْبِ وَمِنَ اللَّحْمِ فَذُقُوا .

Priest: Extending and elevating his hands, says loudly:

We pray Thee, O Lord, that these (Holy Mysteries) may sanctify the souls and bodies of all those who partake of them; that they may bear the fruits of good deeds; for the confirmation of Thy Holy Church which is firmly established on the rock of faith and is invincible to the gates of hell. Deliver her, O Lord, from all heretical scandals to the end of time, that she may offer up glory and thanks to Thee and to Thy Only-begotten Son and to Thy Holy Spirit, all-holy, and good, and adorable, and life-giving, Who is of one substance with Thee, now and for ever, world without end.

People: Amen.

The people may be seated

Diptuchs

Deacon: Barekhome.

Let us pray and beseech our Lord and our God at this great and awful and holy time for our Fathers and Rulers who are ruling over us this day, and in this present life, and who tend and rule the Holy Churches of God in the four quarters of the world, our venerable and most blessed Patriarchs, Mor Ignatius, and Mor (N) ¹; Mor Baselius,² and our venerable Prelate Mor (N); that they may be confirmed by God; with the rest of all Orthodox Bishops. May their prayers be a stronghold unto us. Let us beseech the Lord.

People: Kyrie Eleison (Lord have mercy)

¹The name of the Coptic Patriarch of Alexandria.

² Catholicos of the East.

Priest: Silent Prayer

Wherefore we offer unto Thee, O Lord, this bloodless sacrifice for the Holy Zion the mother of all Churches and for Thy Holy Church throughout the whole world; that Ye may grant her, the rich gifts of Thy Holy Spirit. Remember, O Lord, the faithful and righteous fathers our Patriarchs, Mor Ignatius, and Mor (N), Mor Baselius, and our Prelate Mor (N) and the Bishops, Priests, and Deacons and all the orders of Thy Church.¹ Remember also, O Lord, my misery and remember not the sins of my youth, but give me life according to the abundance of Thy mercies. Remember also, O Lord, our brethren that suffer oppression, captivity, bondage, want, sickness, or other adversities and them that are vexed by unclean spirits. Bless, O Lord, the air and the dews, the rains and the winds and the crown of the year and fill all things living with thy good will.

Priest: Extending and elevating his hands, saying loudly:

Deliver us, O Lord God, from all the resistance of wicked men and from all the violence and the oppression of devils and from every scourge brought upon us by reason of our sins. Preserve us in the observance of Thy holy commandments, for Thou art the merciful Lord. And to Thee we offer glory and praise and to Thy Only-begotten Son and to Thy Holy Spirit, all-holy, and good, and adorable, and life-giving, who is of one substance with Thee, now and for ever, world without end.

People: Amen.

Canon of the Living Brethren

Deacon: Barekhmore.

AGAIN we remember all our faithful brethren, and true Christians, who have already bidden and entreated us, weak and infirm, to remember them at this hour and at this time, and also all who are fallen in any kind of hard temptation, and who take refuge in Thee, Lord God Almighty, for their salvation and speedy visitation by Thee. And

¹ On mentioning the names of the living Fathers of the Church, the celebrant makes the sign of the cross with his right thumb on the altar-board.

for this city ¹ sustained by God, and for the concord and prosperity of all her faithful dwellers that they may attain righteousness; let us beseech the Lord.

People: Kyrie Eleison.

Priest: Silent Prayer

Remember, O Lord, our fathers and brethren who are now standing and praying with us. Remember also, those departed from us, and those who desired to offer this sacrifice, but could not, and grant each one of them his pleasing requests. ²

Priest: Extending and elevating his hands saying loudly:

Remember, O Lord, those whom we have mentioned and those whom we have failed to mention. Receive their sacrifices on to the expanses of Thy heaven. Bestow on them the joy of Thy salvation, make them worthy of Thy help. Strengthen them with Thy power and arm them with Thy might, for Thou art Merciful. We offer glory and praise to Thee, and unto Thy Only-begotten Son, and to Thy Holy Spirit all Holy and good and adorable, and life-giving, who is of one substance with Thee, now and forever, world without end.

People: Amen.

Canon of the Kings

Deacon: Barekhmore.

AGAIN, we remember all the faithful Christian Kings, who in the four corners of the earth, have supported and confirmed the Churches and monasteries of God in the true faith, and for all Christendom, all the clergy and all the faithful people, that they may attain righteousness. Let us beseech the Lord.

People: Kyrie Eleison.

¹ Instead of "city", the words: "village," or "holy monastery" may be said.

² He mentions the names of the sick, the penitents and all the living for whom he is offering the sacrifice, he makes the sign of the cross with his right thumb on the altar to the right of the "Tablitho".

Priest: Silent Prayer

Remember, O Lord, the pious kings and queens and arm them with the spiritual armour and subdue all their enemies that we may live a peaceful life.¹

Priest: Extending and elevating his hands saying loudly:

For Thou art the Savior, and the Helper and the Giver of Victory to all them that have put trust in Thee, O Lord. We offer glory and praise to Thee and to Thy Only-begotten Son and to Thy Holy Spirit all-holy, and good, and adorable, and life-giving, who is of one substance with Thee, now and forever world without end.

People: Amen.

Canon of the Saints

Deacon: Barekhome:

AGAIN, we commemorate her who is worthy to be blessed and glorified of all the generations of the earth, the holy, the exalted, the glorious and Ever-virgin Mary, Mother of God. With her let us remember the Prophets and Apostles, the Preachers and the Evangelists, the Martyrs and Confessors, and also the blessed St. John the Baptist the forerunner of his Master, and the holy and illustrious St. Stephen, the head of the deacons and the first of the Martyrs, and the exalted chiefs of the Apostles St. Peter and St. Paul. Let us also remember together all the faithful departed Saints, both men and women. May their prayers be a stronghold for us. Let us beseech the Lord.

People: Kyrie-Eleison.

Priest: Silent Prayer

Because Thou prevaiileth over life and death, O Lord, remember the Holy Fathers, the Prophets, the Apostles, the Virgin Mary Mother of God, St. John the Baptist, and St. Stephen the Martyr, with all the righteous.²

¹ As he mentions the president, and rulers of the country, he makes the sign of the cross with his right thumb on the altar to the right of the "Tablitho."

² As he mentions the name of the Virgin, he makes the sign of the cross with his right thumb on the upper rim of the paten. And as he mentions the names of the other saints, he makes the sign of the cross on the bottom rim of the paten.

Priest: Extending and elevating his hands saying loudly:

We beseech Thee O Lord Almighty, unite us with the multitudes of the First-born whose names are written in heaven. We remember them, that they may also remember us in Thy presence and partake with us of this spiritual sacrifice, for the preservation of those that live and for the comfort of those who are miserable, and for the rest of the faithful departed; our parents, brethren, and masters, by Thy grace and mercy and of Thy Only-begotten Son, and of Thy Holy Spirit all-holy and good and adorable and life-giving, who is one substance with Thee, now and forever world without end.

People: Amen.

Canon of the Doctors of the Church

Deacon: Barekhmore.

AGAIN we commemorate those who have fallen asleep in holiness and are at rest among the saints and have kept undefiled the one Apostolic Faith and entrusted it to us; and we proclaim the sacred and holy Ecumenical Synods of Nicea, of Constantinople and of Ephesus. We also remember our glorious and God-Bearing Fathers, prelates and doctors present in them. James the Holy Apostle and martyr, first Bishop of Jerusalem, and the saints: Ignatius, Clemis, Dionysius, Athanasius, Julius, Baselius, Gregorious, Dioscoros, Timotheus, Philoxenos, Anthemos, Ivanios. Particularly St. Kyrillos, that exalted and high tower who declared and made manifest the incarnation of the Word God Who took flesh; and we also remember our Patriarch Mor Severius, the Crown of the Syrians, that rational mouth and pillar and teacher of all the holy Church of God, the meadow full of flowers who always preached that Mary is undoubtedly the Mother of God; and our righteous and holy Father Mor Jacob Baradeus who maintained the Orthodox faith,* and Mor Barsaumo the head of the anchorites,¹ Mor Simon the Stylite and Mor Abhai the chosen one, and all those who before them, with them and after them have kept the one, true and uncorrupted faith and delivered it unto us. May their prayers be a stronghold to us. Let us beseech the Lord.

*People: Kyrie-Elcison. * Mor Aphrem Mor Jacob
Mor IS'hoq Mor Balia*

¹ Abeelé, anchorites, refers to an ancient order of monks or nuns who left the world to bewail their sins.

Priest: Silent Prayer

Remember O Lord, the true prelates who from James the Archbishop have confirmed the true faith in Thy Church even till this day.¹

Priest: Extending and elevating his hands saying loudly:

Confirm in our souls, O Lord, the doctrines, and confessions of the Enlightened and the Teachers who carried forth Thy Holy Name before the gentiles and the kings and the children of Israel. Remove the heresies which trouble us, and make us worthy to stand before Thy dreadful judgement seat free of blame. For Thou, O Lord, art the Perfector of the Saints. And to Thee we offer up glory and praise and to Thy Only-begotten Son and to Thy Holy Spirit all-holy and good and adorable, and life-giving who is of one substance with Thee, now and forever, world without end.

People: Amen.

Canon of the Departed

Deacon: Barekhmore.

AGAIN, we commemorate all the faithful, who from this holy sanctuary and from this church and from this place and from everywhere have departed, and fallen asleep in true Faith, and are at rest and have attained to Thee, O Lord, God, of all spirits and of all flesh. Let us pray and beseech Christ our God, Who has received their souls and spirits unto Himself, that in His abundant mercy He may make them worthy of the remission of trespasses and the forgiveness of sins; that He may carry us and them to His Heavenly Kingdom. Together let us cry Kyrie-Eleison three times.²

People three times: Kyrie-Eleison,

Priest: Silent Prayer

Remember, O Lord, all the Orders of Thy Church, who have fallen asleep in the true Faith, and all those for whom the Eucharist has been offered and those whose names are mentioned now.³

¹ As he mentions the names of the Fathers of the Church, he makes the sign of the cross with his right thumb on the left rim of the paten.

² Here, after the thurifer washes his finger-tips, he folds the Shushafo and places it in its place.

³ As he mentions the names of the departed for whom he is offering the sacrifice, he makes the sign of the cross with his right thumb on the right rim of the paten.

The priest signs the cross on the Chalice, the Paten, the Tablitho, and the Book.

Priest: Extending and elevating his hands saying loudly:

O Lord God, Lord of spirits and all flesh, remember all those who have departed from us in the true Faith. Give rest to their souls and bodies and spirits and deliver them from endless condemnation, and make them rejoice in the light of Thy countenance. Blot out their offences and enter not into judgement with them, for in Thy presence there is none sinless except Thy Only-begotten Son, through Whom we hope to find mercies and forgiveness of sins for us and for them.

People: O God, absolve, pardon, and sanctify both us and them of the sins committed before Thee, willingly or unwillingly and deliberately or undeliberately.

Priest: Silent Prayer

Forgive O God, our faults committed in word and deed and thought, those that are manifest and those that are concealed and yet are known to Thee.

Priest: Extending and elevating his hands saying loudly:

Keep us, O Lord, without sin until the end of our life, and gather us at the feet of Thy elect ones, when Thou wilt, and where Thou wilt and as Thou wilt, only without shame by reason of our faults, that in this and in all things Thy all-honored and blessed Name be glorified and magnified with the Name of our Lord Jesus Christ and of Thy Holy Spirit, all-holy, and good, and adorable, and life-giving who is of one substance with Thee now and forever, world without end.

People: As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Priest:*¹ Peace be to you all.

People: And to your spirit.

*Priest:*² May the Mercy of God the Great✠ and of our Savior Jesus Christ ✠ be with you all, my brethren, ✠ forever.

¹ The celebrant, taking power from the Mysteries, stretches out his right hand and points out towards the people without turning his face or moving.

² The celebrant turns his right hand around the Chalice, he crosses himself, then he draws the sign of the cross first to the North, second to the South and then he turns to his right hand side and crosses the people three times.

The curtain is drawn across the Sanctuary. The people sing a hymn in accordance with the occasion. The following is normally used.

Hymn

A lost and wandering lamb I was,
The Church responded saying,
Being scattered and astray.
My Shepherd went out in search of me,
On finding me, He carried me on His shoulders,
And He brought me to His fold of comfort;
Before me He set the table of blessings,
On which, His atoning Body and Blood, He offered me,
That, wherewith, my children and I be sustained,
For all seasons and through all generations,
Therefore, with one accord, my children and I
Cry out aloud unto Him Saying:

Holy! Holy! Holy art Thou
O Son of God Who gave us His Body and Blood,
Glory to Thee in Thy heavenly mansions.

The Priest silently says the Prayer of Fracture¹ and Commixture By Bar Saleebi

THUS TRULY did the Word of God suffer in the flesh and was sacrificed and broken on the Cross; and His soul was departed from His body, while His Godhead was in no way departed either from His soul or from His Body. And He was pierced in His side with a spear and there flowed out blood and water for the atonement of the whole world, and His Holy Body was strained therewith. For the sins of the whole world, the Son died on the Cross, and His soul came and was united with His body. And he turned us from the wrong practice to the right deeds. By His blood He reconciled and united the Heavenly hosts with the earthly beings, and the people with the gen-

¹ The fracture is performed in two alternate patterns, i.e., The Lamb pattern and the crucifix pattern. The first is used on the Maundy Thursday till the first Sunday after Easter, and the second is used during the rest of the year.

tiles, and the soul with the body. The third day He rose again from the sepulchre, and He is One Immanuel, and is indivisible into two natures after the unity indivisible. Thus we believe and thus we confess and thus we confirm that this Flesh is of this Blood and that this Blood is of this Flesh.

The Priest then says silently:

Metrical Homily, by Mar Jacob

O FATHER of Truth, behold Thy Son, the well-pleasing Sacrifice. Accept Thou Him who died for me and may I be forgiven through Him. Receive this offering at my hands and reconcile me unto Thee. And remember not the sins I committed before Thy Excellence.

Behold His Blood, shed on Golgotha by the wicked, pleads for me, for its sake receive my petition. As great are mine offences, so great are Thy mercies. Thy mercies would weigh down the balance than the mountains that are weighed of Thee.

Look upon the sins and look upon the offering for them, for the Offering and the Sacrifice are far greater than the sins.

Because of my sin, Thy Beloved One bore the nails and the spear. His sufferings are enough to reconcile Thee and by them may I live.

Glory be to the Father, who delivered His Son for our Salvation; and adoration be to the Son who died on the Cross and restored life to all of us; and praise be to the Spirit who began and fulfilled the mystery of our Salvation. O Trinity exalted above all, have mercy on us all.

A Prayer

THOU ART CHRIST the God who was pierced in his side on the heights of Golgotha in Jerusalem for us.

Thou art the Lamb of God that taketh away the sin of the world. Do Thou pardon our offences and forgive our sins and set us at Thy right hand.¹

¹ Here he washes his finger-tips and dries them.

The Litany of Supplications

Deacon: The Angel of peace and tranquility, of pity and mercy, my brethren, let us ask of the Lord at all times.

People: Grant us O Lord, through Thy compassion.

Deacon: Peace be to the churches, and tranquility to the monasteries. Grant, O Lord, a gracious preservation to the priesthood and to the children of the churches.

People: Grant them tranquility, O Lord, by Thy grace.

Deacon: That we may be true Christians pleasing unto God through the good deeds of righteousness my brethren; let us beseech the Lord at all times.

People: Make us worthy, O Lord, through Thy compassion.

Deacon: May these pure and holy Mysteries, that have been consecrated, be unto us Food for the journey of redemption, and may we, through them, be delivered from the fire destined for the impious and burns the workers of iniquity. Brethren, let us beseech the Lord at all times.

People: Deliver us, O Lord, through Thy grace.

Deacon: Lord God, be pleased and let there be full recovery to the sick, rest to the afflicted, liberation to the prisoners, return to those who are far off, preservation to those who are near, gathering together to those who are dispersed, peace and love to those who are at discord, victuals and fullness to the poor, perfect forgiveness to the sinners, exaltation to priesthood, virtue to the deacons, peace among the kingdoms, cessation of war, rest to the souls of the departed, and to us forgiveness of sins and trespasses.

Deacon: Again, my brethren, let us beseech the Lord that there be good memorial of the blessed Virgin Mary, the Mother of God and of the Saints, and of all the faithful departed. My brethren, let us beseech the Lord for ever.

People: Grant O Lord, through Thy grace.

Deacon: Whereas we have asked of Christ our God His abundant grace and mercy on behalf of our souls, as well as those of our fathers,

brethren, masters, and our departed: let us then give thanks to God the Father, Lord of all; worship His Only-begotten Son and glorify His Holy Spirit; and committing our life into the hands of the merciful God, let us beseech mercy of His loving kindness.

People: O Good God, spare us and have mercy upon us.

The Curtain is Withdrawn

The Prayer of "Our Father Who Art In Heaven."

Priest: Says audibly, extending and elevating his hands:

O GOD THE FATHER of our Lord Jesus Christ, Who art blessed by the Cherubim, and glorified by the Seraphim, and exalted by thousands of thousands and myriads of myriads of hosts rational and heavenly. Thou who sanctifiest and makest perfect the offerings and fruits offered to Thee for a sweet-smelling fragrance, sanctify our bodies, our souls and our spirits, that with pure hearts and with faces unashamed we may call upon Thee, O God heavenly Father, and pray saying: Our Father, who art in heaven.

People: Hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Priest: Says audibly, extending and elevating his hands:

Yea, O Lord our God, lead us not into intolerable temptation, but deliver us from evil, preparing for us a passage out of temptation that we may offer unto Thee glory and thanks, and to Thy Only-begotten Son, and unto Thy Spirit all-Holy and good and adorable and life-giving, Who is of one substance with Thee, now and forever, world without end.

People: Amen.

Priest: Peace be to you all.

People: And to your spirit.

Deacon: Before partaking of these divine and holy Mysteries, that have been offered, let us again bow our heads before the Merciful Lord.

People: Before Thee, our Lord and our God.

Priest: Says audibly, extending and elevating his hands:

O Lord, Thy servants have bowed down their heads to Thee awaiting Thy abundant mercies. Send forth Thy blessings and sanctify our souls and bodies and spirits that we may be worthy to partake of the Life-giving Mysteries of Christ, our Savior. So shall we offer glory and thanks to Thee and to Thy Only-begotten Son and to Thy Holy Spirit, all-holy, good, and adorable, life-giving, and of one substance with Thee, now and for ever.

People: Amen.

Priest: Peace be to you all.

People: And to your spirit.

The Priest touches with his right hand, first the Chalice, then the Paten, and last the "Tablitho." He crosses himself, draws the sign of the cross left and right, and blesses the people three times saying:

The grace and mercies of the Holy Trinity, ✠ glorious, uncreated, self-existent, ✠ eternal, adorable and of one substance ✠ be with you all, my brethren, for ever.

People: Amen.

Here incense is offered

The Elevation

Deacon: Barekhmore—With reverence and fear, let us attend.

People: Lord, have compassion on us and help us.

Priest: It is right that these Mysteries be given only to the holy and to the pure.¹

¹ The priest carries the Paten ceremoniously with both hands, then he puts it down slowly on the "Tablitho", similarly he repeats the same action with the Chalice.

People: One Holy Father.

One Holy Son.

One Holy Spirit.

Glory be to the Father, and to the Son, and to the Living Holy Spirit, Who are One, for ever and ever.

Amen.

Then the priest, holding his hands crosswise, with the Paten in his right hand and the Chalice in his left; his right hand above the left saying:

The One Holy Father with us, Who, by His mercy, created the world.

People: Amen.

Priest: The One Holy Son with us, Who, by His own precious sufferings, redeemed the world.

People: Amen.

Priest: The One Holy Spirit, with us, the Perfecter and Fulfiller of all that has been and all that will be. May the Name of the Lord be blessed for ever and ever.

People: Amen.

Hymn

Let us remember, in the Eucharist and the prayers, our fathers whom while on earth, taught us to be the children of God. O Son of God grant them rest with the righteous and with the just in the Kingdom that passeth not away. Lord, have mercy upon us and help us.

The priest covers the Mysteries and descending the altarstep, he sets on incense.

HYMNS OF EUCHARISTIC DEVOTION: (Quqal'yons)

With the Blessed Virgin Mary

People: The King's daughter stands forth in glory, Halleluiah, Halleluiah; and the queen stands at Thy right hand.

Forget also Thine own people and Thy Father's House, Halleluiah, Halleluiah, the King, then, shall desire Thy beauty. (Ps. 45:10-11)

Deacon: Barekhmore.

Priest: Glory be to the Father, and to the Son, and to the Holy Spirit.

People: As it was in the beginning, is now, and ever shall be world without end, Amen.

O Thou who art the pride of the faithful, offer, on our behalf, supplications to the Only-begotten Son Who sprang forth from thee that He may have mercy upon all of us.

Stomen Kalos, Kyrie Eleison.

The Archangel brought a message of peace to the daughter of David; announcing the good tidings to her, he declared: My Lord is with you; and from you He will spring forth.

Deacon: Barekhmore.

Priest: Glory be to the Father, . . . etc.

People: As it was in the beginning, . . . etc.

Mary, likewise a vessel, carried, adored, and glorified Him Who is the Shipmaster and Lord of all creation.

Lord have mercy upon us and help us.

By Thy Cross, O Lord Jesus, and by Thy Mother's prayers, turn aside from us all the afflictions and cause to cease the rods of wrath.

If a "Supplication Prayer" is desired, it is said here. See page 80.

With the Saints

People: The righteous shall flourish like palm-trees, Halleluiah, Halleluiah, and shall grow up like the cedars of Lebanon. Shall blossom in old age and flourish, Halleluiah, Halleluiah, and shall be blessed with plenteousness. (Ps. 92:13, 15)

Deacon: Barekhmore.

Priest: Glory be to the Father, . . . etc.

People: As it was in the beginning, . . . etc.

Your commemoration O Mor (N)¹ is here on earth as it is high above in heaven. May those who have honored your memory be supported by your prayers.

Stomen Kalos, Kyrie Eleison.

¹ Here mention is to be made of the Saint after whom that particular church is named, or of the Saint whose feast is celebrated.

At this moment of prayer, O Mor (N)¹ lead thy flock, as is thy wont. Stretch out thy right hand as Moses did, and bless the sheep who give heed to thy sweet notes.

Deacon: Barekhmore.

Priest: Glory be to the Father . . .

People: As it was in the beginning . . .

Praise be to the Father Who chose thee, O Mor (N), and to the Son Who hath honored thy commemoration; adoration to the Holy Spirit Who hath crowneth thee; may we receive mercy by your prayers, at all seasons.

Lord have mercy upon us and help us.

O Saints intercede with us to Him Whose will you fulfilled, that afflictions and rods of chastisement be ceased from us.

If there is to be a sermon, it is preached here.

With the Faithful Departed

People: Like a father pities his children—Halleluiah, Halleluiah.

Even so, God has mercy on them who fear Him.

The days of man are as but grass, Halleluiah, Halleluiah.

He blossoms as the flower in the field. (Ps. 103:13, 15).

Deacon: Barekhmore.

Priest: Glory be to the Father . . .

People: As it was in the beginning . . .

Stomen Kalos, Kyrie Eleison.

Thy servants, who with trust and confidence have fallen asleep, may Thy life-giving voice awaken them from the graves to Paradise.

Stomen Kalos, Kyrie Eleison.

Praise be to the voice which our Lord announced in His Gospel saying: Whosoever eats my Body and drinks my Blood, shall not be left in Sheol. For it was for his sake that I descended and tasted death that he may have eternal life.

Deacon: Barekhmore.

¹ Here mention is to be made of the Saint after whom that particular church is named, or of the Saint whose feast is celebrated.

Priest: Glory be to the Father, . . .

People: As it was in the beginning, . . . etc.

The life-giving King, with glory shall descend from above, to quicken the dead and raise the departed. Rising from their tombs together, they shall offer glory and praise to Thee Who art the Quickener of the dead.

Lord have mercy upon us and help us.

Grant, O Lord, rest to our faithful departed in Thy glorious mansions. Grant them rest, and have mercy upon them, and forgive our trespasses and theirs.

The following hymn may be chanted instead of the previous hymns:

By the resurrection¹ of Christ, our King, we receive atonement for our souls. Let us, in true faith, cry out together in praise of the Son Who redeemed us by His resurrection and say: Our Savior may Thy resurrection be blessed. Holy, Holy art Thou Who, everywhere, magnifieth the commemoration of Thy Mother, Thy saints and the faithful departed. O Christ, the King, Halleluiah.

The heavenly hosts stand with us in the sanctuary and worship the Body and the Blood of the Son of God Who is being Sacrificed on the altar. Come ye faithful and partake of the Holy Mysteries for the forgiveness and remission of sins. Halleluiah, Halleluiah, Halleluiah, O Christ, the King, Halleluiah.

O Lord, may there be a good commemoration, on Thy high altar for our parents, brethren and masters. May they stand at Thy right hand side on the day when Thy glory is made manifest. Halleluiah, Halleluiah, O Christ, the King, Halleluiah.

The celebrant blesses the bread, “Bourktho”² saying:

May the grace of the Holy Trinity descend from heaven and rest upon this bread, and upon its givers, its receivers, and its servers. And

¹ Variable to suit the festival.

² The blessed bread is made from the same bread as the Eucharistic bread, but is kept separately and not consecrated. Pieces of the blessed bread are distributed to the faithful at the final blessing and dismissal prayer.

may the mercies of God be upon all those who have partaken of it, and will partake of it, in both worlds for ever and ever.

The priest turning to the people and stretching forth his hands says:

My brethren and my beloved, pray for me.

As the priest turns east, the curtain is drawn across the sanctuary.

The Priest kneels before the altar and prays silently:

Make me worthy, O Lord, to receive Thee in holiness. May all my worldly desires be put away by partaking of Thy Holy Body, and my passions be suppressed by drinking of Thy life-giving Blood, that by Thy grace, my guilts be blotted out and my sins be forgiven, our Lord and God for ever.

He ascends the altar-step taking the Gemourto¹ with the spoon, and receiving it, he says:

Thee, I hold, Who upholds the borders of the world; Thee I grasp, Who orders the depths; Thee, O God, do I place in my mouth; By Thee may I be delivered from the fire unquenchable and be accounted worthy of the remission of sins like the sinful woman and the thief, O our Lord and our God, for ever. Amen.

The priest partakes of the Holy Body and says:

The atoning Gemourto of the Body and of the Blood of Christ our God is given to me, a weak and sinful servant for the pardon of offences and for the remission of sins in both worlds, for ever and ever. Amen.

And he takes the Gemourto with the spoon from the paten, and puts it in the chalice, then he fills the spoon from the Chalice, and drinks it saying:

By Thy living and life-giving Blood which was poured on the cross, may my offences be pardoned and my sins remitted, O Jesus, Word of God, Who came for our salvation and will come for our resurrection and of our race, for ever and ever. Amen.

Then he communicates the priests and the deacons in the sanctuary saying:

The atoning Gemourto of the Body and Blood of Christ our God is given to the reverend priest (or a modest Deacon, or a monk, the steward of God) for the pardon of his offences and the remission of his

¹ Gemourto in Syriac means the particles of the Host, so called in our liturgy, in allusion to Isa. 6:6 the live-coals on the altar being interpreted as a type of Christ.

The priest offers incense and the curtain is withdrawn.

Priest: Let us cry out and say:

Deacon: Worshipped and glorified is the Father, the Son, and the Holy Spirit. Glory be to Him for ever and from one generation to another. Halleluiah.

The priest, carrying the Paten in his right hand and the Chalice in his left hand, turns about from the left hand side towards the people and says:

From Thy atoning altar, may remission descend to Thy servants, O Son of God, Who came for our salvation and will come again for our resurrection and the restoration of our kind, forever.

People: Amen.

The priest, with his right hand above his left hand, goes down from the sanctuary step, and steps forward three steps.

Priest: Stretch out, O Lord, Thy invisible hand and bless this assembly of Thy worshippers who are prepared to receive Thy Precious Body and Blood for the remission of debts and for the forgiveness of sins, and for confidence in Thee, our Lord and our God forever.

People: Amen.

The priest stretches out his hands and says:

May the mercy of the Great God, and our Redeemer, Jesus Christ, be upon the bearers of these Holy Mysteries, and upon those who offered them, and upon those who receive them, and upon all those who have labored and have shared and share in them. May the mercy of God be upon us and upon them in both worlds forever.

People: Amen.

Priest: Crosses his hands, with the right hand above the left hand bowing his head reverently, while the deacons chant the following hymn:

Our Lord, have mercy upon us. Our Lord, spare us and have mercy upon us. O Lord, hear us and have mercy upon us. Glory to God on high, exaltation to His Mother, a crown of praises to the martyrs, and compassion and mercy to the dead. Halleluiah.

Hymn chanted on Church Festivals:

Our Lord, have mercy upon us, Our Lord, spare us and have mercy upon us, Our Lord, hear us and have mercy upon us.

Make, O Lord, good commemoration unto Thy Holy Virgin Mother Who brought Thee forth in virginity, and help us through her prayers, Halleluiah.

Make, O Lord, good commemoration unto the Prophets, the Apostles, the Martyrs, the Just and the Righteous, and help us through their prayers, Halleluiah.

Make, O Lord, good commemoration unto the Holy Fathers, and the Orthodox Doctors of the Church, and help us through their prayers, Halleluiah.

Make, O Lord, good commemoration unto our father Mor Ignatius, and our father Mor (N)¹, and our father Mor Baselius,² and our father Mor (N)³, and help us through their prayers, Halleluiah.

Glory be to God on high, exaltation to His Mother, a crown of praise to the martyrs, and compassion and mercy to the dead, Halleluiah.

The priest then communicates the people, saying to each one of them:

The atoning Gemourto of the Body and Blood of Christ our God is given to this faithful believer for the remission of debts, and for the forgiveness of sins in both worlds.

The communicant, in a low voice, answers reverently:

Amen.

The priest, before returning to the altar stretches out his hands and says:

Glory be to Thee, Glory be to Thee, Glory be to Thee our Lord and God forever.

Our Lord, Jesus Christ, let not Thy Body, which we have eaten, and Thy atoning Blood, which we have drunk, be unto us for judgment nor for condemnation, but for the life and redemption of all of us. And have mercy upon us.

¹ The name of the Coptic Patriarch of Alexandria.

² The Catholicos of the East.

³ The name of the Prelate of the Archdiocese.

People: The world shall kneel to Thee and worship Thee, and every tongue shall praise Thy Name, for Thou art the Raiser of the dead and the Good Hope to those who are buried, Halleluiah. We thank Thee, O Lord our God, and especially for Thy grace unto us.

The Prayer of Thanksgiving

The priest returns to the altar where he puts the Paten and Chalice. Then he recites the Prayer of Thanksgiving while his hands are crossed:

We give thanks unto Thee, O Lord, for the abundance of Thy mercy wherewith Thou hast accounted us worthy to partake of Thy Heavenly Table. Grant, my Lord, that our participation in Thy Holy Sacraments be not a cause for our condemnation and that being accounted worthy to partake of Thy Holy Spirit we may find a share and an inheritance with all the righteous from ever. We offer up glory and praise to Thee and to Thy Only-begotten Son, and to Thy Holy Spirit for ever.

People: Amen.

Priest: Peace be to you all.

People: And with your spirit.

Deacon: After having received these Holy Mysteries that have been administered, let us again bow down our heads unto the merciful Lord.

The Priest crosses his hands and says:

O God, Who art great and marvelous, Who didst descend from heaven and come down for the salvation of our human race, have compassion and mercy upon us, that at all times we may glorify Thee and God the Father who begat Thee and Thy all—Holy and Good and Adorable and quickening Spirit, of one substance with Thee, now and forever, world without end.

People: Amen.

Deacon: Barekhmore.

Priest: Saying one of the following Huthomo (endings):

God Almighty Who dwelleth on high.

Protect all of us with Thine Eye full of mercy,

Guard us under the shadow of the light of Thy Cross,

And pour down Thy mercy on this blessed congregation.

Cleanse us of our transgressions and iniquities,

Remember not, O Lord, our follies and debts, and

Remember the departed who have passed away from this world of
distress,

Make them rejoice in the abode of eternal light.

Establish Thy Church on Rock and strengthen her foundations,

With Thy power, protect the pastors who guide her.

Grant the priesthood adornment, and honor to the deacons,

And with Thy light, enlighten the sub-deacons and the readers.

Grant support to the old, holiness to the men, and strength to the youth,
Chastity to the women, guidance and education to the children and
infants.

Health to the sick, recovery to the weak, and relief to the infirm.

Give satisfaction to the hungry and enrich the needy and the miserable
with Thy riches.

At the house of Saint Mark, He brought the old covenant to an end.

On that night, He hindered the knife from slaying the animals.

There He wrote the New Testament of all the newly-decreed laws.

And rendered null all the deceitful heresies.

People: May this our Offering, O Lord,

Be well-pleasing to Thy Will;

Let angels rejoice in it,

And the faithful departed be pardoned.

The Dismissal of the Faithful

The Priest turns and blesses the faithful: ¹

OUR brethren and beloved, we commit you unto the grace and mercy of the Holy and Glorious Trinity with the blessings ✝ and Food for your journey which you have received from the atoning altar of the Lord; depart now in peace.

Those who are far off and you who are near, the living and the departed, saved by the victorious Cross ✝ of our Lord, and sealed with the seal of the Holy Baptism, may the Blessed Trinity remit your debts and forgive your offences, and grant rest to the souls of your departed.

And may I, the weak and sinful servant, be favored and helped by your prayers. Glad and rejoicing, go now in peace, ✝ and pray for me always.

People: Amen. May the Lord accept your offering and help us by your prayers.²

The curtain is drawn across the sanctuary

Post Communion Prayers

The priest, bending before the altar, prays meditatively:

MAY the Offering, which we have offered this day, be well-pleasing to our Lord God, and may His elect and holy angels rejoice in it. May He make good remembrance to His Mother and His saints and grant rest to the faithful departed, especially to those for whom and in whose behalf this Offering has been offered this day.

He ascends the altar-step and says the following prayer before he consumes the Body:

Thy Holy mouth declared saying: He who receives my Body and drinks my Blood shall abide in Me and I in him.

¹ The priest, with his left hand on the altar, his left foot on the altar-step and his right foot down, puts his right hand on the altar, and taking power from the Mysteries, blesses the faithful by drawing the sign of the Cross three times.

² The congregation kiss the Book of the Holy Gospel and each one takes a small piece of the blessed Bread. (The Bouruktho).

We, who have eaten Thy Holy Body and drunk Thy Atoning Blood, let not, O Lord, these Mysteries be for judgment and condemnation to me and to Thy faithful people, but for the remission of debts, forgiveness of sins, resurrection from among the dead, and for confidence before Thy dreadful judgment-seat, our Lord and God for ever.

Now as he consumes the Body, he recites the following Psalm: (Psalm 23).

The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me besides the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

He holds the Paten over the Chalice with his left hand and drops the particles into the Chalice with his right thumb, saying:

If there be a remaining particle, it remaineth to Thy knowledge which created the worlds, and if there be a member remaining, the Lord be its Keeper and to me absolver and forgiver.

As he consumes the Gemourto from the Chalice, with the spoon, he says:

O Christ our God, may the Living-Fire of Thy Body and precious Blood quench the flames of fire and keep the dreadful and violent tortures from myself and from the souls and bodies of the faithful departed who have put thee on by water and the spirit and who have partaken of Thy Holy Mysteries. Call and raise them unto Thee in the Last Day and make them worthy to stand at Thy right side on Thy Second Coming, our Lord and God forever.

He consumes the Chalice saying: (Psalm 116: 12-19)

What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all the people. Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant, and the son of thy handmaid; thou hast loosed my

bonds. I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all the people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise the Lord.

or he may say the following prayer:

O Jesus, the Word of God, Who came for our salvation, grant unto me the remission of my debts and the pardon of my sins by Thy living and life-giving Blood shed upon the Cross, forever, Amen.

After he consumes the Chalice, he washes the Paten with water from the Mshamshoneetho and pours the same into the Chalice, then he dips the fingers of his right hand twice.

The first time he says:

O Lord, open Thou my lips and, my mouth shall show forth Thy praise. (Psalm 51:15)

The second time he says:

By the nails in Thy hands and Thy feet, by the spear which pierced Thy side, pardon me all wherein I have sinned against Thee.

He then dips the fingers of his left-hand, once, saying:

Keep me, O Lord, from all harm and let Thy right-hand help me, and from all the wicked works preserve me forever. Amen.

When he drinks the water from the Chalice, he says the following Psalm: (Psalm 36: 8-12)

They shall flourish with the richness of Thy house; and Thou shalt give them to drink of the pleasant water of Thy spring. For with Thee is the fountain of life; in Thy light shall we see light. O continue Thy loving kindness unto them that know Thee; and Thy righteousness to the upright in heart. Let not the foot of pride come against me; and let not the hand of the wicked remove me. For there the workers of iniquity will fall; they will be cast down, and will not be able to rise.

Wiping the Paten, Chalice, etc., with a sponge or napkin he says:

O Lord, wipe away, with the sponge of Thy mercy, all my debts; and, in Thy loving kindness, pardon all the sins I committed before Thee.

O Jesus our King and Savior, whose Holy Mysteries I have administered; make me counted worthy among the just who loved Thee, and the righteous who served Thee.

May I be worthy, O Lord, to serve Thee unceasingly, in Thy everlasting Heavenly Kingdom, now and forever. Amen.

The priest washes his hands saying Psalm 26:

Judge me, O Lord; for I have walked in my integrity; I have trusted also in the Lord; therefore I shall not waver. Prove me, O Lord, and try me; examine my mind and my heart. For Thy loving kindness is before my eyes, and I have walked in Thy faith. I have not sat with evil persons; neither have I associated with detestable persons. I have hated the congregation of evildoers; and have not sat with the wicked. I have washed my hands clean, and I have gone around thy altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. Lord, I have loved the ritual of Thy house and the place where Thy glory dwelleth. Destroy me not with sinners nor my life with bloody men. In whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in my integrity; save me and be merciful unto me. My foot has stood in the straight way; in the congregation will I bless the Lord.

The priest wipes his hands saying Psalm 29:

Bring unto the Lord the offspring of rams; bring unto the Lord glory and honor. Give unto the Lord the glory due unto His name; worship the Lord in the court of his holy temple. The voice of the Lord is upon the waters; the God of glory thunders; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaks the cedars; yea, the Lord breaks the cedars of Lebanon. He makes them also to skip like calves, Lebanon and Siron like a young ox. The voice of the Lord divides the flames of fire. The voice of the Lord shakes the wilderness; the voice of the Lord shakes the wilderness of Kadesh. The voice of the Lord makes the hinds to tremble; and uproots the forests; and in his temple everyone speaks of His glory. The Lord controls the flood; yea, the Lord sits King for ever. The Lord will give strength to His people; the Lord will bless His people with peace.

He says a Prayer for the Faithful Departed:

Proemion

LET US ALL PRAY and beseech the Lord for grace and mercy. O Gracious Lord, have mercy upon us and help us.

Glory be to Him who by His death abolished our death and by being sacrificed for us hath made propitiation for the children of Adam. To Him is befitting glory and praise at this time and at all feasts and times and seasons and hours and all the days of our life, now and always, for ever.

Sedro

THOU who bringest life to the dead, and makest them that are buried to rise again, do Thou receive, O my Lord, the souls of Thy servants for whom we have offered the Sacrifice this day. Make them to dwell, O my Lord, in the blessed mansions of Thy Father's House with Abraham, and Isaac, Thy friends and with all the faithful departed and the saints who fell asleep in Thy hope. Quicken them, O Lord, and set them at Thy right hand. And we will all send up glory and thanksgiving unto the Holy Trinity now and always, for ever, Amen.

Qolo — Hymn

Verse: Our Lord Jesus Christ.

LET NOT, O LORD, Thy Body and Thy Blood, which we have received, be unto us for judgment and vengeance, but for the remission of debts, forgiveness of sins and for standing at Thy right handside, Halleluiah, with confidence.

Verse: And Thou shall give them to drink of the pleasant water of Thy spring. (Ps. 36:9)

Thy Body which we have received, and Thy Blood which we have drunk with faith, may they be a bridge and a passage wherewith we may be delivered from fire and Gehenna, Halleluiah, and inherit everlasting life.

Glory be to the Father . . .

To Thee, O Christ our King, oblations are offered by Thy servant the priest; accept them, O Good Lord, Through Thy compassion, and

be reconciled with us through Thy grace, Halleluiah, and grant us absolution through them.

As it was in the beginning . . .

The hands that extended their palms to receive thy pledge from Thee, O Son of God, allow not that they be restrained from the vehemence of the flame on the day of judgment, Halleluiah, because they have solemnly carried Thy Body.

Etro

MAY THIS OFFERING, which we have offered for Thy servants and Thy handmaids, be a fragrance of Spiritual Sweetness well-pleasing unto Thee, and through Thy mercies grant to them rest, O Lord.

Eqbo

The Priest now wears his ordinary garments, and recites this termination:

If by the blood of beasts, Moses gave life to Reuben who had sinned, how much more shall the faithful departed be pardoned by Thy living Sacrifice that has been offered for them.

Then he adds. Kyrie-Eleison, Kyrie-Eleison, Kyrie-Eleison. Our Lord Have mercy upon us.

Our Lord, Have compassion and mercy upon us.

Our Lord, hear us and have mercy upon us.

Glory to Thee, our Lord.

Glory to Thee, our Lord.

Glory to Thee, our Hope for ever. Barekhmore.

Our Father Who art in heaven . . .

The celebrant takes farewell of the altar, kissing it to the middle, to the right, and to the left, saying:

Farewell, O holy and divine altar of the Lord. Henceforth I know not whether I shall return to Thee or not. May the Lord make me worthy to see thee in the Church of the Firstborn which is in heaven, and in this covenant do I trust.

Farewell, O holy and atoning altar. May the Holy Body and the Atoning Blood that I have received from thee be to me for the remission

of debts and for the forgiveness of sins and for confidence before the awful judgment-seat of our Lord and our God, for ever.

Farewell, O holy Altar-Table of Life-and entreat our Lord Jesus Christ that my remembrance may not cease from thee henceforth and for ever, world without end. Amen.

The deacons keep on chanting the following metrical Homily of Mor Jacob during the closing acts of the Holy Service.

The Lord whom the seraphs and cherubs are afraid to behold,
In wine and bread, is made manifest, to the faithful on the altar.

The burning ranks of angels, are inflamed of His brilliance, if they
see Him.

Yet the contemptible mortals in confidence receive Him.

The Son's Mysteries are fire among the heavenly beings.
Isaiah bears witness, with us, to have beheld them.

These Mysteries, once in the Divinity's bosom,
Are being distributed among Adam's sons on this altar.

The altar is fashioned like the chariot of the cherubim.
And is surrounded by multitudes of the heavenly hosts.

On this altar is laid the Body of God's Son
And Adam's children in their hands administer It.

Instead of a man clad in silk, stands the (Priest), and
Distributes alms among the needy.

If envy existed among the angels
The cherubim would envy human beings.

Where Zion set up the Cross to crucify the Son,
There grew up the tree which gave birth to the Lamb.

Where the nails were firmly driven in the Son's hands.
There Isaac's hands were bound for an offering.

Welcome, priest, who carries his Lord's Mysteries,
And with thy right hand, life is given to mankind.

Welcome, priest, who bears the pure censer,
And with its fragrance makes the whole world sweet and pleasant.

Welcome, priest, whom the Holy Spirit did raise up,
And upon his tongue bears the keys of the House of God.

Welcome, priest, who binds man on earth below.
And the Lord binds him in heaven above. Halleluiah.

Welcome, priest, who unbinds man on earth,
And the Lord unbinds him in the highest.
Kyrie-Eleison.

Praise be to the Lord, His mercy upon you, and forgiveness for me.
May there be commemoration to the Doctor, Mor Jacob.

Appendices

I

A prayer for the consecration of vestments and vessels such as Chalices, Patens, Robes, Maniples, Stoles, etc. that are offered for the service of the Altar.

The Archbishop or the priest says:

ALmighty God, Holy and Hallowing, Who art Holy from eternity and dwelleth in the light to which no man can draw near. Though Thy glory and holiness does fill the universe, yet Thou didst not leave Thy Godhead without choristers to sing Thy praise. Thou, therefore, wert pleased to create the heavenly hosts that they may glorify and worship Thy Majesty, not because Thou wert lacking in glory, but that they be exalted in Thy glory. By Thy loving grace, Thou hast created the world and hast elected high-priests for Thy service and glory.

Thou hast founded the tabernacle for Thy habitation and had it adorned with magnificent vessels, i.e., censers, patens, libation bowls, candlesticks, chalices, albs, stoles, maniples and the rest of the Mosaic ministry as Thou didst command.

Even now, O Lord, we Thy servants, who are saved by the Cross of Thy Only-Begotten Son, beseech Thy mercies that Thou may sanctify these vestments (vessels) that have been offered unto Thee, at our hands, for the service of Thy altar.

Grant, O Lord, that they may be worthy of the honor of Thy holy temple and the glory of Thy worshipped and exalted Name. Accept, O Lord, these voluntary offerings and make a good remembrance to the faithful who offered them and to those who have shared and are sharing in them, by the prayers of the Mother of God, the Blessed Virgin Mary, all the Saints and the Orthodox Fathers, O Father, Son and Holy Spirit, One True God, forever, Amen.

He makes the sign of the cross three times, saying:

May these vestments (vessels) that have been dedicated for holy oblations and the Sacrifice of Thy Mysteries be consecrated, sealed

and signed in the Name of the Father, ✙ Amen, and of the son, ✙ Amen, and of the Living-Holy Spirit ✙ for life eternal, Amen.

He puts incense and raises the vestments (vessels) ceremoniously, three times, over the altar, saying:

Unto the glory, honor, adoration, and exaltation of the Holy and Consubstantial Trinity, and unto the tranquility and edification of the Holy Church of God.

Deacons: Repeat same prayer three times.

II

A Prayer for the purification of an altar that has been defiled by heathens or unbelievers.

Archbishop or Priest:

O LORD, GOD, Who art alone Holy and Hallowing of Saints, and by Thy Word and Providence the whole universe is being hallowed. Be pleased, O Merciful Lord, and grant this altar, set before us, the grace of atonement that, again, it may be a fountain of absolution, and let not the vengeance and hatred of the enemies prevail over it, but grant, O Lord, that this altar with all its holy offices be firmly established in holiness and grace. O Thou Who art Holy, cleanse it from the filth of the heathens and the defilement of the unbelievers who may have defiled it. Make it as pure and holy as the gold tested seven times, that we too, in holiness of our souls, bodies, and spirits, may be worthy to offer Thee praise, thanksgiving and glory and to Thy Father and to Thy Holy-Living Spirit, now and forever. Amen.

He makes the sign of the Cross on the altar, without using Chrism, saying:

May this altar be blessed, consecrated and purified from heathens' pollution and unbelievers' defilement, as well as from all ungodly abomination, corruption of sin, and from all transgressive and defiling deeds:

In the Name of the Father, ✙ Amen, and of the Son, ✙ Amen, and of the Living-Holy Spirit, ✙ for perfect holiness and full consecration, Amen.

Likewise, the Bishop or Priest goes to the Western, Northern, and Southern sides of the Church, making the sign of the Cross, on each side, and again without using Chrism, says:

May this Church be purified from all defilement, abomination, foulness, and from all ungodly and transgressive pollution.

May it be blessed and renewed in the Name of the Father, ✠ Amen, and of the Son, ✠ Amen, and of the Holy Spirit, ✠ for perfect innovation and full purification unto eternal life. Amen.

NOTE: This prayer should also be recited by the celebrating priest when the service of the Holy Eucharist is celebrated in any place other than a Church.

III

The Sacrament

Of the Holy Qurbono — The Eucharist

OF ALL the Seven Sacraments, the Holy Qurbono is the greatest and most exalted, for the true doctrine of the Church teaches us that when the Priest repeats the Lord's words, "This is my Body and this is my Blood for the New testament, Matthew 26:26, 28; as he celebrates the Holy Qurbono, we believe and confess that our Lord and God Jesus Christ is present in the shape of the Bread and Wine that are set on the altar before the Priest.

We therefore believe and acknowledge that by receiving the Holy Sacraments, we truly eat the flesh and drink the blood of our Saviour Jesus Christ for eternal life that we may dwell in Him, and He in us. Jesus said to them "truly, truly I say to you, unless you eat the body of the Son of man and drink his blood, you have no life in yourselves. He who eats of my body and drinks of my blood has eternal life; and I will raise him at the last day. For my body truly is the food, and my blood truly is the drink. He who eats my body and drinks my blood will abide with me, and I with him." John 6:53—56.

General Exhortations

- a. The Priest must take care that the Margoniotho, i.e., the Particles of the Holy Body, sprinkled with the atoning Blood should be carefully preserved in a special small chalice gilded from the inside. The chalice must be set in a tabernacle fixed on the altar and set up in the midst of the sanctuary. The door of the tabernacle must be kept closed with a key.
- b. In accordance with our ecclesiastical tradition, the bread to be consecrated for Holy Qurbono, i.e., the host, is a flat cake made of wheat dough mixed with a small portion of leaven and salt and is imprinted with a special seal. On preparing the dough, the priest, in keeping with the ancient tradition of our church, uses as yeast, a part of the dough used for baking the bread for Qurbono the previous time. This is another expression of the oneness and unity of the Sacrament of Qurbono offered in our Churches all over the world from the Apostolic times.
- c. The priests must diligently urge the faithful to partake of the Holy Qurbono on Sundays and on the festivals of our Lord. Above all, they must take great care that the canons of the Church are diligently observed. Such canons put under anathema all Christians of advanced age if they do not confess their sins at least once in a year and to partake of the Holy Qurbono at least one time i.e., on Maundy Thursday.
- d. The faithful who are desirous to receive the Holy Qurbono and have committed sins must confess their sins to the priests, that with purity of soul, they may be worthy to partake of the Holy Qurbono.
- e. The faithful who wish to partake of the Holy Qurbono must observe a complete fast as from midnight and until the time of the partaking of the Holy Qurbono.
- f. The priests are strictly forbidden to administer Qudshe, the Holy Mysteries to all those who are under anathema, suspensions or to unbelievers, unless, first of all, they openly acknowledge the Orthodox faith and become in full communion with the Holy Church. Likewise, the Holy Mysteries are not to be administered to offenders whose transgressions are publicly known unless they, first of all, truly and earnestly repent of their sins and unless their true contrition is known to the congregation of the faithful.

The Communion Of The Sick

If a sick person be not able to come to Church, and yet is desirous to receive the Holy Qurbono in his house, then the Priest shall take the Holy Qurbono to the sick person's house, wearing a stole around his neck with a zendo (cuff), on his right hand. For the honor of the Holy Mysteries, the place, where the sick person is lying, must be thoroughly cleansed. Two candles must be prepared in order to be lit when the Holy Qurbono is given to the sick person and a glass filled with ordinary water for the priest to wash his fingers after he administers the Holy Qurbono to the sick person. As the priest walks through the streets, he must recite the following Psalms:

Have mercy upon me, O God. (Ps. 51.)

O God, thou art my God; on thee I wait; (Ps. 63.)

The heavens declare the glory of God; and the firmament shows his hand-work. (Ps. 19.)

Praise the Lord, Praise the Lord from the heavens; praise him in the heights. (Ps. 148)

IV

The Sacrament of Repentance

REPENTANCE and Remission of sins is one of the Seven Sacraments of the New Law ordained of our Lord when He breathed on His disciples saying: Receive the Holy Spirit. If you forgive a man his sins, they shall be forgiven to him; and if you withhold forgiveness of a man's sins, they are kept. John 20:22, 23.

This Sacrament was ordained of our Lord in the form of a law, giving power and authority to His Ministers to declare and pronounce absolution to the faithful who confess and repent of sins willingly committed after Baptism.

The faithful repentant should consider the manifold sins and wickedness which he committed and must truly and earnestly repent of them. He then should confess them to the Priest without dissembling or cloaking them, and, consequently, accept the canonical penalty.

General Exhortations

- a. The Priest should be well acquainted with the divine as well as the ecclesiastical laws that he may be able to determine whether or not this repentant is worthy of absolution. Consequently, the Priest, in the likeness of a spiritual physician should treat the faithful penitent and take great care for his soul's health.
- b. The Priest should take great heed never to reveal anything of the penitent's confession but rather keep it secretly even until death.
- c. Whenever the Priest is called to make confession to some faithful repentants, he must show himself always ready to respond to the call, and to earnestly beseech the Lord that he may be succoured to fulfill his service fittingly and piously.
- d. The Confession ought to be made only in the Church. The Priest wears a stole, Hammikho, around his neck and sits on the chair of Confession which must be placed in a special place so as to be seen by the congregation. However, on account of sickness, or for any other compelling reason, the Priest is allowed to go to the sick person's house who is desirous to make confession but is unable to go to Church. While the penitent is making confession, the Priest must be sitting in a special place where he may be seen by those who are present.
- e. If the Priest finds out that the penitent is not acquainted with the fundamental truths of the Church, then he must try to enlighten and instruct him with such truths at the time of confession, but if it would be impossible, then he must do so at a later convenient opportunity.
- f. If it may happen that, by reason of extremity of sickness, or by any other impediment, a faithful is deprived of the power of speech and is unable to make confession except by making gestures to indicate his sins, then the Priest should grant him absolution.

Prayer of Repentance

HAVE MERCY upon me, O Almighty Father, Thee do we praise and Thee do we bless. Thee do we worship humbly kneeling, that thou shouldest show us thy great mercy. O Christ, fountain of mercy, show me Thy compassion in the day of Judgment, as thou didst to the thief on the cross, the publican and the woman taken in iniquity. Amen.

Prayer Before Confession

O GOD, who willest not the death of the sinner, but rather that he repent and live, I confess before thee that I have sinned before heaven and in thy sight, while enjoying thy great goodness. By this ungratefulness have I fallen from the estate of sons and am no more worthy to be called a son of thy grace. Make me, O Father, as one of thy hired servants. But blot out my transgressions in thy mercy. Cleanse me from my sin. O merciful Father, turn thy face from my sins and look not upon mine iniquities. Cast me not from before thy face, O Gracious Lord. Rebuke me not in thine anger, but harken to the voice of my sorrow, O Lord, and look upon my tears. May they wash me clean in thy sight, O God, for I do repent most humbly and am heartily sorry for all that I have done amiss. Moreover, I have determined not to return to the hateful paths of sin again. Receive thou my confession and help me in thy mercy and grace to live a life that bringeth thy glory and praise. Amen.

Prayer Upon Confession of Sin Before the Priest

I MAKE MY confession to God the Father Almighty, and to his beloved Son, Jesus Christ, and to the Holy Spirit, in the presence of our Lady the Virgin ever sacred in her virginity, and all the holy Angels, of Michael, of Gabriel, chief of angels both, and Saint John the Baptist, of the Holy Apostles Saint Peter and Saint Paul, and of the four and twenty prophets; of the Twelve Apostles, of the Four Evangelists, of Seventy and two Sent forth.

I confess the holy faith of the three Ecumenical Councils of Nicea, Constantinople and Ephesus in the most noble priesthood ascribed unto thee, Father Priest, by which thou settest loose and bindest.

I have sinned through all my senses, both inwardly and outwardly in word, in deed and in thought. My sin is great, very great, and I repent of it most sincerely, purposing not to fall again into the same ever, preferring death rather than embrace sin. And I ask you, by the authority of the sacred priesthood, that you absolve me and forgive, asking God to pardon me through His grace. Amen.

Prayer of Absolution, or Remission of Sins

The Priest lays his right hand on the head of the penitent and says:

MAY GOD have mercy upon you, and may He guide you to everlasting life through the authority of Priesthood which was entrusted by our Lord Jesus Christ to His disciples who, in turn, entrusted it to their successors until it was given me, I who am weak and sinful, absolve you, brother (sister) of all the sins that you have confessed and are repentant of them, as well as of all the transgressions which have escaped your memory in the name of the Father ✠ Amen; and the Son ✠ Amen; and the Holy Spirit ✠ for everlasting life, Amen.

A Prayer of Absolution for the Clergy

MAY GOD, Who blessed his holy disciples, bless you. May He preserve you from all evil deeds and perfect you in the gracious ones, that you may be the keeper of His commandments and the fulfiller of His Laws.

May He make you a chosen vessel that is fit for the service of His glory. May you enjoy peace in Him, and may He be pleased with you, and according to His Good Will, may you be blessed, absolved and consecrated. In the Name of the Father, ✠ Amen, and of the Son, ✠ Amen, and of the Holy Spirit ✠ for eternal life, for ever and ever, Amen.

Prayer after Confession

O LORD JESUS CHRIST, our great Physician, and fount of mercy, behold me now in Thy presence, the blind to receive sight within from Thee, to be healed of all my sickness and to be made rich in my poverty. I believe that thou hast accepted my confession and art pleased to acknowledge my supplications; that Thou hast forgiven me and cleansed me from my sin. Ever do I render thanks unto Thee, O Lord, and Thy praise is at all times upon my lips, in accordance with the multitude of Thy loving kindnesses. I Beseech Thee, by Thy grace, to confirm me in my purpose and promise, that I may never return unto sin: and to grant me triumph over all my temptations, that I may love Thee alone upon earth, and my spirit may be exalted in Thy praise until that day when I shall see Thee in Thy heaven above for evermore. Amen.

Prayer Before Receiving the Blessed Sacrament

O BREAD coming down from heaven, to nourish every man, grant that I may partake of Thee in all pure desire, adoration and godly fear. O gladsome Wine of Life, may I be intoxicated by Thy love. O Thou who didst cry saying: Whosoever is athirst let him come unto me and drink, behold my soul in thirst hath come to thee to be assuaged by the water of life. O God, I am not worthy that thou shouldst come into my heart. Do Thou speak a word to heal my soul which is athirst for you even more than the thirst of the deer to the streams of water. O cup of blessing and salvation, O heavenly manna, and bread of life do Thou dwell in me forevermore. Amen.

Prayer After Receiving the Blessed Sacrament

WITH WHAT tongues shall I utter Thy praise, O God, most high and greatly to be praised, for this Thy wondrous grace. It passeth all telling; for Thou hast even been pleased to give of Thyself to Thy servant, to his nourishment; and hast rejoiced his heart with the wine of Thy Sacrifice. Thou hast sanctified me by Thy Spirit, and hast assuaged my hunger from out of the bounty of Thy house. Lo! my heart is Thy perpetual dwelling place, that Thou mayest preside over all my faculties and my desires, controlling them as thou wilt. And I beseech Thee that this my communion increase my faith and strengthen my trust in Thee; that it rekindle the fire of Thy love within me, causing me to grow in every virtue; that it be a weapon to shield me from all the wiles of the enemy of my soul, until I become one with thee in that life above where thou art, with all saints, so that I may join in the chorus of praise and adoration to Thy Father and Thy Holy spirit forever and forever. Amen.

A Supplication

Offered to the Blessed Virgin Mary for protection in the times of sickness and sufferings. It is usually made in response to the desire of one or more of the faithful who ask the Blessed Virgin's intercession in such times of hardships and temptations, this is to be said during the service of the Holy Qurbano, Eucharist.

After the conclusion of the "Hymns of Eucharistic devotion, with the Blessed Virgin Mary, on page 54" the priest stands before the altar facing east. Two deacons, with lit candles, stand at the priest's right and left sides, and with outstretched hands he says the following prayer:

O COMPASSIONATE LORD! open to us the door of thy mercies, and send us not empty away, because in thee we put our trust. Through thee we obtain salvation and freedom from all annoyances, O Savior and Redeemer of the world. Have mercy upon us, O Lord, for we have truly hoped in thee, therefore, be not angry with us for ever and remember not our inward and outward offences and iniquities, but deliver us and protect us from our enemies according to the multitude of thy mercy and forgiveness for thou art our God and Creator, and we have been called after thy Holy Name. All these we ask through the merits and prayers of her whom thou didst choose to be thy mother.

Spare us and have mercy upon us, O Good One, through her intercession. Halleluia, Halleluia, Halleluia.

One of the deacons chants the following intercessory prayer:

The Mystery, that was kept secret through ages and generations, was revealed to thee, O measure of all purity, when Gabriel, the Archangel came unto thee and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." (Mat. 1:28)

Hail, thou field that was not sown with the seeds of procreation;
Hail, thou bush which was blazed without being consumed;
Hail, thou depth that is difficult for human sight to perceive;
Hail, thou bridge that leads to heaven, and the ladder that lifts up to
the highest which was seen by Jacob;
Hail, thou through whom the imprecation of old was brought to
nought;
Hail, thou through whom Adam, who had fallen into sin, was lifted up.

The Lord is with thee.

*The following Eqbo in the tune; “Qareb bo-outho hlofain”, is to
be chanted by the deacons:*

O, Thou who art the pride of the faithful make petition for us to
the Only-Begotten Son who sprang forth from thee that He may have
mercy upon us.

*The priest turns towards the west, facing the congregation, and
chants the following petition:*

Blessed be thou, O heavenly tabernacle;
Blessed be thou, O fragrant paradise of virtue;
Blessed be thou, O throne of the Lord of the worlds;
Blessed be thou, O most blessed of all Saints;
Blessed be thou, O fount of mysteries, in whom did dwell the
King of kings.
Blessed be thou, whose name thy blessed Son did magnify in all
the corners of the earth;
Blessed by thou, O second heaven, where rose the Sun of right-
eousness;

What tongue can tell forth thy praise, O Mother of Blessing, O
Fount of Joy, O Blessed Field, O measure of all human purity.

We beseech thee to plead our cause before thy beloved Son, that
He may forgive our sins and sanctify us by His grace. O compassionate
Mother, do thou ask from Him mercy, forgiveness and all grace for all
the faithful who bless thee, praise thee and magnify thee; particularly
those who have entreated us to offer this petition in thy honour.

Pray, O thou who art never sought in vain, that He grant peace to
the world, victory to the church, forgiveness to the sinners, healing to

the sick, deliverance to the distressed, and comfort to all who are grieved.

Blessed Mother of God, be thou ever our advocate and mediator to thy Son, Jesus Christ that He may bless us with forgiveness, mercy and grace, that, by worshipping Him in spirit and truth, we may be found worthy to enter His glory and dwell among the blessed congregation of His Saints in the heavenly mansions of His everlasting kingdom.

Let us cry and say three times;

Kyrie-eleison; our Lord, have mercy upon us.

The deacons chant the following hymn in the tune; “Qoom Fawlos”!

O Christ, our Lord and Creator have mercy upon us for thy Mother’s intercession in our behalf; grant us freedom from the deception of the devil and deliver us from its wicked powers. We are thy servants; to thee we commit ourselves, asking for thy mercies, for we have no other Redeemer but thee. Forgive us our trespasses and those of our faithful departed.

The choir sings:

Kyrie eleison, (three times).

Lord, have mercy upon us, (three times.)

Lord, spare us and have mercy upon us, (three times).

Lord, hear us and have mercy upon us, (three times).

Then all say the following prayers together:

Glory to thee our Lord;

Glory to thee our Lord;

Glory to thee our hope forever.

Lord’s Prayer

OUR FATHER, Who art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

The Angelic Salutation

PEACE BE TO YOU, O Virgin Mary, full of grace.
The Lord is with you

Blessed you are among women, and blessed is Jesus, the fruit of your womb.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

VI

Meaning of the various Church Vessels, Altar, etc.

The bell: The use of a bell is a very old tradition and points to the ancient horn which was blown to call a people together to greet their king, or to receive his beneficence, or perhaps to gather against their enemies in battle. Thus the bell calls Christians to foregather in the church. When we hear it we cross ourselves and praise God, saying “Halleluia, halleluia, halleluia! All praise to thee, O God.” Or, “Open Thou my lips, O Lord, that I might praise Thee”.

The Two Choirs: The two Choirs is an arrangement introduced by Mar Ignatius Nurno, Third Patriarch of Antioch, as far back as the First Century. He tells us that this was suggested to him by a vision he had of the Angels worshipping God in two great groups. It is said that the right-hand group represents the Prophets and the left-hand one the Apostles.

The Husoyo: The Mercy-Chair (Husoyo) is understood to be a symbol of the Doctors of Divinity, and the lectern on which the Gospel stands points to the Lord Christ Himself.

The Lamps and Candles: The hanging-lamps and candles stand for spiritual luminaries, which in turn are the Angels and the Saints; and for the illumination of our souls by the Spirit.

The Censer: The Censer points to the blessed Virgin, in whose countenance shone the light of Godhead continuously, spreading the while a blessed fragrance upon all around, to the banishment of all noisome evil and sin, with its bestowal of refreshing and sanctifying breaths of holiness and the aroma of Heaven itself.

Ikons: Ikons have their benefit too, as a reminder and a source of inspiration to the faithful.

The Curtain: The curtain before the Altar and the Sanctuary is a token of the veil that hangs between us and the heavenly host.

The Sanctuary: The Sanctuary is to remind us of Heaven, while the steps to the Altar speak of the ascending ranks of the Angels.

The Altar and Tablitho: The Altar is really the Tomb of Christ, and the Tablitho or Altar-Stone speaks of the Sacred Cross. The Altar Covering, which is of linen, reminds us of the burial wrappings of the Savior. The adornment of the Altar with finely wrought vessels suggests to us that we should adorn our souls with every spiritual virtue.

The Paten and Chalice: The Paten and Chalice recall the mystery of the Last Supper, the Bread standing for the Body of Christ and the Wine for His precious Blood.

The Spoon: The Spoon recalls the tongs with which the Seraph placed the live coal on Isaiah's lips (Is. 6:6, 7).

The Shushafo: The Shushafo, Chalice-Veil used to cover the Elements and the two small coverings for the Chalice and the Paten, besides recalling the stone before Christ's tomb, they represent the fact that the Divine Mysteries are hidden from the understanding of men, and that we cannot comprehend how divinity and humanity are united in Christ, the Divine Word, just as we cannot perceive how the bread and the wine become the flesh and blood of Christ our God.

The Fans: The two fans speak of the six winged Seraphim, proclaiming “Holy, Holy, Holy”. The deacons represent the Angels, and for this reason they wear white surplices and Stoles, the latter standing for the Angels’ wings.

The Vestments

Kutino: The white surplice of the Priests points to their purity.

Hamnikho: The Stole tells of their being armed with the fear of the Lord.

Zunoro: The girdle speaks of their control over all bodily desires.

Zende: The Maniples tell of their readiness to keep God’s Law and do works of righteousness.

Phaino: The Cope symbolizes Aaron’s robe of many colors and the Savior’s seamless robe.

Masnafto: The Mitre or Head-Cover worn by the Archbishops reminds us of the cloth with which the Lord’s head was bound for His burial. The Crosier, the bishop’s staff, is meant to indicate authority, and to remind us of the shepherd’s staff.

Those who wish further information might consult the “Ethikon”, by Bar Hebraeus, the “Treasury” by Barteli, “Commentary on the Eucharist”, by Bar Saleebi, “Commentary on the Sacraments” by Bar Kipha, “The book of Theology”, by Ivarius of Dara, “The Definition of Prayer”, by Bar Waheeb, and several other works.

The History of Saint James Liturgy

BY DR. M. MOOSA

ACCORDING to tradition the liturgy of St. James, brother of our Lord, is the oldest liturgy used by the first Christian church in Jerusalem. It bears the name of St. James, *its author* the first bishop of the Holy City as the liturgy of the Church of Alexandria bore the name of St. Mark, the founder of that church. Tradition also shows that the Eucharistic Celebration in the liturgy of St. James was recited in the Aramaic language which was spoken by the Apostles. This tradition is confirmed by Mar Dionysius Bar Salibi (d. 1171) in the third chapter of the first book of his *Exposition of the Syriac Liturgy*. The present form of this liturgy as it exists in the Syrian Church of Antioch is undoubtedly much longer than the original one. For it is certain that many additions have been made to it through the course of time.

That the liturgy of St. James is an old liturgy is attested by the 32nd canon of the Trullanic Synod which met in Constantinople in A. D. 693. Prior to this date the celebrated St. John Chrysostom quoted specific parts of this liturgy in his various treatises. For example, he mentions in his ninth treatise *On Repentance* the phrase "let them lift up their minds and hearts to God", and in his treatise against the Jews the phrases "tolerate each other", and "depart ye in peace", which are parts of the liturgy of St. James. St. Jerome also used some phrases in his *Refutation of the Pelagians* such as "Sacerdotum quotidie ora concelebrant ὁ μόνος ἀμάρτητος quod in lingua nostra dicitur: qui solus est sine peccato", which constitutes a part of this liturgy.

There is every reason to believe that the fundamental parts of the liturgy of St. James have not undergone change since the fourth century A. D. In his 23rd homily which he delivered around the year 347, St. Cyril of Jerusalem not only quotes heavily from the liturgy of St. James but in expounding the celebration of the Holy Eucharist in the same homily, he follows the same order and manner as that of this liturgy. After referring to the washing of the hands by the celebrant, the greeting of peace and the exhortation of the congregation to thank the Lord and their response to him, Cyril states:

We also remember the heaven and the earth, the sea, the sun, the moon, the stars and all the creation both endowed with reason and lacking in reason, Angels, Archangels, Virtues, dominations, principalities, powers, thrones, Cherubims endowed with many different appearances. We also make mention of the Seraphim which Isaiah saw standing around the throne of God and with two wings covering their face with two wings

covering their legs and with two wings flying about saying Holy. . . . We also beg of the merciful God that He sends down the Holy Spirit upon the gifts which we offer that He might make the bread the body of Christ and the wine the blood of Christ. But after the spiritual sacrifice is completed we pray to God for the general peace of the Churches, for the right government of the world, for the emperors and for those who are in sickness and affliction. Afterwards, we remember those who have died: the patriarchs, prophets, apostles and martyrs so that by their prayer God might receive our prayer. We also pray for the Fathers, Bishops, and all the deceased. Afterwards, we say the prayer which the Savior taught His disciples.

This still constitutes an essential part of the liturgy of St. James as is celebrated by the Syrian Church today. This liturgy, used by the church of Jerusalem, found its way slowly into Syria, Sinai, Thessalonica and the Greek colonies of South Italy. After the Church of Constantinople became predominant in Jerusalem, its Patriarchs replaced the liturgy of St. James with two liturgies, one attributed to St. Basil of Caesarea and the other attributed to St. John Chrysostom. However, they reserved the celebration of the liturgy of St. James for the commemoration of this saint on the 23rd of October. This liturgy was also celebrated by the Malkites in Syria until the 12th century when it was replaced by the Malkite Patriarch Balsamon (d. 1204) with the two liturgies used by the Church of Constantinople. Nevertheless, it survived longer on the island of Zante where it was also always celebrated on the 23rd of October. In 1888 the archbishop of Zante celebrated this liturgy on the 2nd Thursday following Easter at the church of the Holy Sepulchre in Jerusalem. Since 1900 the liturgy of St. James was celebrated by Archbishop Epiphanius at the monastery of the Cross in Jerusalem on the 30th of December. But this tradition was not continued after his death.

The liturgy of St. James was preserved in both the Greek and the Syriac languages. Both Greek and Syriac texts as we have them today differ from each other because of the additions made to them through the course of time. However, the fundamental part of this liturgy, namely the Eucharistic Prayer, is undoubtedly of Aramaic origin, for the church in Jerusalem recited this prayer in Aramaic and not in Greek.

The first edition of the Greek text appeared for the first time in 1560 in Paris under the title *Λειτουργία τῶν ἁγίων πατέρων Ἰακώβου τοῦ Ἀποστόλου καὶ Ἀδελφοθέου, βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ Χρυσοστόμου** and in later edition this was given the title *Textus Receptus*. The origin of this text is very hard to determine. However, before Assemani published his *Codex Liturgicus* a Basilian monk drew his attention to the Rotulus MS of the 10th or 11th century in the library of Messina as well as the

*Liturgies of the holy Fathers James the Apostle and brother of Christ, Basil the Great, and John Chrysostom.

Rossanensis Vatican Greek MS 1970 of the 11th century, both of which contain the liturgy of St. James in Greek. A Latin translation of the Rossanensis is to be found in the *Codex Liturgicus*, V, 400-408. H. E. Daniel reproduced the *Textus Receptus* in his *Codex Liturgicus* LV, 80-133 as well as the versions published by Assemani. A copy of the Messina version is also to be found in C. A. Swainson's *The Greek Liturgies* (Cambridge, 1884), 215-346. This work also contains the complete texts of Rossanensis and both of the Paris Greek MS 2509 of the 15th century and the supplement Greek MS 476 of the 15th century. A description of further manuscripts is contained in part 1 of the *Liturgies: Eastern and Western* by F. E. Brightman.

In his introduction Brightman gives a description of the Paris Greek MS. supplement 303 of the 16th century, the Oxford miscellaneous Greek MS 134 of the 16th century, a manuscript from Zante, another manuscript from Cairo, and still another one from Chalki. In their work entitled *Oriens Christianus*, Anton Baumstark and Th. Scherman bring to attention the Rotulus Vatican MS 2282 of the 7th or 8th century which they believe is the oldest extant Greek version of the liturgy of St. James. This text was published by V. Cozza-Luzi in the second part of *Nova Patrum Bibliotheca* ed. by A. Mai. In 1886, Archbishop Dionysius Latas of Zante published an edition under the title Ἡ θεία λειτουργία τοῦ ἁγίου ἐνδόξου ἀποστόλου Ἰακώβου τοῦ ἀδελφοθέου, Zante 1886, including the *Textus Receptus* and other manuscripts.

The first Latin translation of the Greek version of this liturgy appeared with the first edition of the original text: *Liturgia Sive Missae Sanctorum Patrum Jacobi Apostoli et Fratris Domini Basili Magni e Vetusto Codice Latinae Translationis Joannis Chrysostomi*, interprete Leone Tusco . . . Auctore F. Cladio Sainctes, Antwerp, 1560. A German translation of this liturgy was made by J. W. Augustin in his *Denkwürdigkeiten aus der Christlichen Archaologie*, pp. 427-459, and in F. Probst *Liturgie der drei ersten Jahrhunderte*, pp. 295-318 and in R. Storf. *Griechische Liturgien* (Bibliothek der Kirchenväter, Kempten, 1877). The same translation appeared in the second edition of this work in 1912.

It has been stated formerly that the fundamental part, that is the Eucharistic Prayer, of the liturgy of St. James was originally celebrated in the Aramaic language, and that the Syrian Church of Antioch has used this liturgy since the first century. However, through time, the Syriac version of this liturgy suffered some changes, a phenomenon which induced the celebrated Jacob of Edessa (d. 708) to undertake the revision of Syriac text of this liturgy according to the Greek text. The same text was slightly abridged by Barhebraeus (d. 1286) and came to be known as the short text while the one revised by Jacob of Edessa came to be known as the long text. The revised text of this liturgy by Jacob of Edessa was edited, translated into German and published by Adolph Rucker under the

title *Die Syrische Jacobosanaphora nach der Rezension des Ja'qob(h) von Edessa* (Munster in Westf. 1923).

What makes the liturgy of St. James of utmost importance is that besides its Eucharistic Prayer, it contains many other prayers which are identical with those mentioned by the liturgy of the church of Alexandria. Monsignor Rahmani in his *Les Liturgies Orientales et Occidentales* (Leban, 1924), 171-184 records twenty-six instances of prayers and details identical with those of the liturgy of Alexandria. Rahmani believes that since the liturgy of St. James had been instituted by James the Apostle at Jerusalem, it must be regarded in its essential parts, as the source of the liturgy of the church of Alexandria.

The Syriac version of the liturgy of St. James has survived in many old manuscripts. The oldest of these manuscripts are the fragments contained in the British Museum MS 14523 which probably dates back to the 8th or 9th centuries.

Of all churches, the Syrian Church of Antioch is perhaps the richest in the number of liturgies it possesses. Patriarch Aphraim Barsoum, in his book *Al-Lu'lu al-Manthur fi Tarikh al-Ulum wa al-Adab Al-Surianiyya*, lists seventy-nine liturgies whose authorship is established. He also lists an additional number of liturgies whose authors are not known.

The Syriac style of the liturgy of St. James is simple, lucid and elegant. It was not meant to be highly rhetorical because the main purpose of the liturgy was to appeal to the common worshippers who appreciated clear rather than complicated prayers. The liturgy was also meant to induce the congregation to contemplate the wonders of the divine mystery and feel the true message of salvation.

The celebration of the liturgy is usually preceded by private prayers which the priest recites silently, particularly the prayer for breaking the sacrificial bread. Some of these prayers are recited silently by the priest throughout the whole celebration of the Eucharist. The celebration of the liturgy is also preceded by a *hosoyo* (propitiatory prayer), which is recited before the Creed and known as the *Sedro of Entry*. A part of this liturgy includes prayers recited by the serving deacon, deacons and the clergy which are introduced with a hymn composed by Severus Patriarch of Antioch (d. 538), based on the tradition of Melitene.

Unlike all of the other Eastern liturgies, the liturgy of St. James does not have litanies. Instead of the litanies were read the Dyptichs usually following the kiss of peace. But the reading of the Dyptichs has ceased since the 11th century although copies of them still survive in some manuscripts. The Dyptichs are usually two tablets; one containing the names of the heads of churches, Kings, and the names of charitable believers. The other tablet includes reference to the life of our Lord from the annunciation until his resurrection, the Pentecost and the Apostles' preaching of the Gospel. This is followed by the mentioning of the Patriarchs from

Adam to Job as well as the Prophets, the Priests, the Levites, the Kings, the twelve Apostles, the four Evangelists, the Seventy, the holy women, the three ecumenical Councils, the Kings from Abgar of Edessa to Constantine and Anastasius, the Patriarchs of Antioch from Peter to Bar Wuhayb (d. 1333), the Fathers of the church from Dionysius to Barhebraeus, the Doctors, such as Mar Ephraim, Mar Isaac, and Mar Balai, the Martyrs, the Confessors, the Abbots, the Priests, the Deacons and the Monks, and ends by the phrase "Remember Lord those whom we have mentioned and those whom we have not."

The celebration of the liturgy also includes the six intercessions or commemorations of the believers both the living and the dead. These Intercessions are either short or long. There is a long intercession known as the Eastern Intercession which was used by the eastern section of the Syrian church which was under the jurisdiction of the Maphrianate See of Takrit. The Fifth Intercession which commemorates the Fathers and Doctors of the church, is usually recited by two deacons, only during Lent, as has been the custom in the Church of Mosul and its neighboring churches until today. This Intercession, unknown to other Syrian churches outside Mosul, contains the names of the majority of the Doctors of the church as well as the Maphrians of Takrit beginning from Ahudemeh (d. 575) to Saliba (d. 1231). In some manuscripts the version of this Intercession contains the name of the illustrious Barhebraeus (d. 1286), and interspersed with it the names of a group of eastern bishops and holy men.

To the liturgy has been added a short hymn usually chanted on the Sunday of Lent before the prayer of peace. A public hymn called the "Catholic Hymn" was selected by the Fathers of the church to be chanted during the breaking of the sacrificial bread. To the liturgy is also added a long prayer for the sick and the afflicted, recited shortly before the end of the service. Because it is seldom used today, this prayer has been replaced by a short supplicatory prayer.

The liturgy ends with a recessional hymn, usually chosen from among eight hymns, of the dodecasyllable or the heptasyllabic meters, composed by the Patriarch John Bar Ma'dani (d. 1263), or other Patriarchs, bishops and priests. This recessional hymn was probably introduced in the thirteenth century.

